

The Living Church



From a painting by William Holyoake, R.A.

"OUR FATHER . . ."

[For story see page 53]

THE MACMILLAN CO.

Whither Asia? By Kenneth Saunders. 2.00.

TRINITY CHURCH, Boston, Mass.:
Trinity Church in the City of Boston, 1733-1933. An historic sketch. 220 pages.

PAPER-COVERED BOOKS

BLACKWELL, Oxford, England:
Modern Churchman. October, 1933, issue. 3/6 net.

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City:

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From a painting by William Holyoake, R.A.

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[For story see page 53]

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The Atonement

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"The Cross" and "The Kingdom of God" are two of the commonest phrases in popular theology today; but to the questions, "what is the real doctrine of the Cross?" and "what actually is the Kingdom of God?" a satisfactory reply is seldom given. It is the merit of this book that the author has a clear idea of the meaning of these terms, and of their importance to true religion. His explanations are based upon the plain, though often neglected, teaching of Holy Scripture.

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80 cts.

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Morehouse Publishing Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.



The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Church Kalendar

NOVEMBER
12. Twenty-second Sunday after Trinity.
19. Twenty-third Sunday after Trinity.
26. Sunday next before Advent.
30. St. Andrew. Thanksgiving Day. (Thursday.)

DECEMBER
1. Friday.
3. First Sunday in Advent.
10. Second Sunday in Advent.
17. Third Sunday in Advent.
20, 22, 23. Ember Days.
21. St. Thomas. (Thursday.)
24. Fourth Sunday in Advent.
25. Christmas Day. (Monday.)
26. St. Stephen. (Tuesday.)
27. St. John Evangelist. (Wednesday.)
28. Holy Innocents. (Thursday.)
31. Sunday after Christmas. New Year's Eve.

CALENDAR OF COMING EVENTS

NOVEMBER

10-11. Goodwill Congress at Bellevue-Stratford Hotel, Philadelphia.
21. Synod of province of Sewanee in St. John's Church, Montgomery, Ala.

DECEMBER
10-12. Foreign Missions Conference at Washington, D. C.

CATHOLIC CONGRESS CYCLE OF PRAYER

NOVEMBER

20. Good Shepherd, Waban, Mass.
21. Calvary, Flemington, N. J.
22. Grace, Louisville, Ky.
23. St. James', Washington, D. C.
24. St. Peter's, Brushton, N. Y.
25. Order of the Holy Cross, West Park, N. Y.

Missionary Work

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Clerical Changes

DAVIS, REV. ALANSON C., formerly rector of St. Mark's and St. John's Church, Rochester, N. Y.; to be rector of St. James' Church, Batavia, N. Y. (W.N.Y.).

EDWARDS, REV. DEAN R., formerly priest in charge of All Saints' Mission, Miami, and St. John's Mission, Vinita, Okla.; to be priest in charge of St. Luke's Mission, Chickasha, Okla. Address, 922 Minnesota Ave.

ELLWOOD, REV. DONALD C., formerly priest in charge of All Saints' Church, Wilmington, Ohio (S.O.); to be rector of St. James' Church, Cheboygan, Mich.

GODFREY, REV. NORMAN B., formerly rector of St. James' Church, Batavia, N. Y. (W.N.Y.); to be curate at the Intercession Chapel, Trinity Church, New York City. Address, 550 W. 155th St.

GRIESMYER, REV. ORIN L., deacon, has been placed in charge of missions at Cimarron and Garden City, Kans. (Sa.), with address at Cimarron.

HARRIS, REV. JOSEPH PAUL, deacon, is locum tenens at Trinity Church, Carbondale, Pa. (Be.).

LEAVELL, REV. CHARLES G., formerly rector of Christ Church, Bowling Green, and in charge of Trinity Mission, Russellville, Ky.; to be rector of Lynnwood parish, Rockingham Co., Va. Address, R. F. D. 4, Elkton, Va.

MUNDAY, REV. WILFRED, formerly priest in charge of St. Paul's Church, Goodland, and Ascension Mission, Colby, Kans. (Sa.); to active duty as chaplain in the Conservation Corps, U. S. Army at Fort Snelling, Minn., for six months.

RAPS, REV. HENRY G., formerly assistant at St. James' Church, Fordham, New York City; to be priest in charge of St. Philip's Church, Wiscasset, Maine.

REASONER, REV. ARTHUR T., has become vicar of Grace Church, Oceanside, Calif. (L.A.). Address, Box 463.

SCHLUETER, REV. EDWARD H., vicar of St. Luke's Chapel, Trinity parish, New York City; is also warden of the Convent of the Sisters of St. Anne, Kingston, N. Y.

SCOTT, REV. C. DALTON, of the diocese of Rochester; to be in charge of Grace Church, Lyons, N. Y. (Roch.).

WILBUR, REV. PAUL D., of Stamford, Conn.; has accepted a call to St. Thomas' Church, Bethel, Conn.

NEW ADDRESSES

LOANE, REV. WILLIAM P. C., formerly 1908 Ringgold Place; 313 Pine St., Philadelphia, Pa.

PARKER, REV. CHARLES L., formerly 206 S. Huron St., Cheboygan, Mich.; 592 Kossuth St., Bridgeport, Conn.

TRAVIS, REV. J. THURSTON, formerly 41 Burlington Ave., Paterson, N. J.; 69 Park Ave., Verona, N. J.

RESIGNATION

OTTAWAY, REV. GEORGE H., as rector of Grace Church, Lyons, N. Y. (Roch.). Address, Lyons, N. Y.

ORDINATIONS

PRIESTS

COLORADO—REV. GEORGE REGINALD TURNEY was ordained priest in St. Andrew's Church, Manitou, by the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, November 2d. The Rev. Paul Roberts presented the ordinand and the Bishop preached the sermon.

The Rev. Mr. Turney will continue in charge of St. Andrew's Church, Manitou, and assists at Epiphany Mission, Colorado Springs, Colo. Address, Manitou, Colo.

OKLAHOMA—On October 24th in St. John's Church, Norman, the Rev. ROBERT MARTIN ALLEN was ordained to the priesthood by the Bishop of the district, the Rt. Rev. Thomas Casady. The Rev. Charles P. Drew, rector of All Saints', Mc Alester, presented the candidate.

Mr. Allen is vicar of St. Andrew's Church, Lawton, with address at 110 S. 8th St.

DEACON
COLORADO—The Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado, ordained to the diaconate EDWIN JULIAN ANDERSEN in St. Barnabas' Church, Glenwood Springs, November 1st. The Rev. Mr. Andersen, who was presented by the Rev. W. O. Richards, is in charge of St. Barnabas' Church, Glenwood Springs, with address at 825 Blake Ave. The Bishop preached the sermon.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

ANTIOCH PRESS, Yellow Springs, Ohio:
Training Youth for the New Social Order. By Rudolph R. Reeder, Ph.D. \$2.00.

AMERICAN JEWISH COMMITTEE, New York City:
The Voice of Religion. By the American Jewish Committee, 1933.

THE MACMILLAN CO., New York City:
Whither Asia? By Kenneth Saunders. 221 pages. \$2.00.

TRINITY CHURCH, Boston, Mass.:
Trinity Church in the City of Boston, 1733-1933. An historic sketch. 220 pages.

PAPER-COVERED BOOKS

BASIL BLACKWELL, Oxford, England:
The Modern Churchman. October, 1933, issue. 462 pages. 3/6 net.

NATIONAL BOARD OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS, New York City:
Social Case Work. By Mary S. Brisley and Viennie Borton. 31 pages. 25 cts.

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All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

Revision of the Hymnal

TO THE EDITOR: I have been very much interested in the discussion in your columns about the revision of the Hymnal. Certainly the new English Hymnal, *Songs of Praise*, makes it amazingly clear how much our own Hymnal is in need of revision. For example, the two following verses from a missionary hymn by Dr. Percy Dearmer, would surely be a great advance over "Greenland's Icy Mountains":

"Remember all the people
Who live in far-off lands
In strange and lovely cities,
Or roam the desert sands,
Or farm the mountain pastures,
Or till the endless plains
Where children wade through rice-fields
And watch the camel-trains:

"Some work in sultry forests
Where apes swing to and fro,
Some fish in mighty rivers,
Some hunt across the snow.
Remember all God's children,
Who yet have never heard
The truth that comes from Jesus,
The glory of his word."

It would be hard to find a more notable hymn on immortality than the following, written by G. F. Bradby:

"Where is death's sting? We were not born to die,
Nor only for the life beyond the grave;
All that is beautiful in earth and sky,
All skill, all knowledge, all the powers we have,
Are of thy giving, and in them we see
No dust and ashes, but a part of thee.

"Laughter is thine, the laughter free from scorn,
And thine the smile upon a cheerful face:
Thine, too, the tears, when love for love must mourn,
And death brings silence for a little space.
Thou gavest, and thou dost not take away:
The parting is but here, and for a day.

"Fulness of life, in body, mind and soul;
'Who saves his life shall lose it,' thou hast said:
A great adventure with a glorious goal;
Nothing that lives in thee is ever dead:
Brave living here: and then, beyond the grave,
More life and more adventure for the brave."

The suggestion of one of your correspondents of a supplemental hymn book is surely worth considering.

(Rt. Rev.) HERMAN PAGE,
(Bishop of Michigan).

Detroit, Mich.

Fixing the Point of Contact

TO THE EDITOR: I am requesting that you will be so kind as to give space in your columns to the extract herewith, from the speech of the Hon. Seth Low, in the General Convention of 1889.

(Rev.) GEORGE F. BRAGG, JR.

Baltimore, Md.

[ENCLOSURE]

"Now I submit the point at issue really is: Where shall the point of contact be? As it stands at the present time it does not take place in the parishes. There are colored parishes and there are white parishes. There is no rule to prevent intermingling, and there ought not to be. But as a matter of fact a division exists in the smallest unit, which is the parish. Now we have attempted to bring about the union in the diocese, and

that attempt is the cause of all this trouble. It seems to me perfectly consistent with the theory of equality that the point of contact between the races should take place in this (the General) Convention, rather than in the diocesan convention, and that apart from economical usage there is no reason at all why there should not be an organization of colored men with their own bishops, as well as their own presbyters, the bishops of which organizations should have seats in the House of Bishops, and deputies from the congregations should have seats with equal rights in this house with deputies from the white congregations."

Preachers and Propaganda

TO THE EDITOR: You did very well in your editorial on the books, *The First World War* and *Preachers Present Arms*, but you did not say enough. While I have not seen the books, I have been told that the last named reveals the fact that there were 13 clergy of our Church who did not bend before the storm of war propaganda; 12 besides myself. Seven of this dozen were parish priests and one a bishop. It would have been a wonderful opportunity for you to emphasize the fact that the clergy, if they are not to fall for the ghastly propaganda in the next war, will have to summon courage, fortitude, and grace, to stand firm. It is in hopes of revealing something of that grace they will have to summon, that I write this, and not for self glorification.

I did not dream that my brethren of the clergy were such a blood-thirsty lot as they proved to be, until our country plunged into the blood bath of Europe. In common with the dozen, I had to suffer reproaches, insults, and threats at the hands of my brethren. One brother priest was on the point of calling the police to take me (he was frantic with temper) because I expressed doubts of the genuineness of the "Creel documents." The Department of Justice, after the war, acknowledged it had been imposed upon; that the documents were forgeries. But this brother clergyman wished to hand me over to the police, and was only dissuaded by his curate. My lodgings were watched and my personal effects searched by secret service men, at the instigation of another brother clergyman, all because I was not yelping "eat 'em alive" and proclaiming my belief that the kaiser should be drawn and quartered. Such was the treatment accorded to the little band who took the Christian religion so seriously that we declined to believe in the modern mass murder of war. How hideously and in what an unchristian manner the Bishop was treated is known to all. It is well for all this to be known now, that the clergy who wish to be pacifists at the next war may know what they are in for.

(Rev.) A. L. BYRON CURTISS.

Utica, N. Y.

Joins in Protest

TO THE EDITOR: Overlooked, apparently, when signatures were being sought, I desire to add to the protest of the more than two thousand of the clergy my indignant protest against the participation of our presbyters in Protestant memorials of the Lord's Supper.

Sussex, Wis.

(Rev.) A. A. MUELLER.

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VOL. XC

MILWAUKEE, WISCONSIN, NOVEMBER 11, 1933

No. 2

EDITORIALS & COMMENTS

Fifteen Years After: the Breakdown of Peace

FIFTEEN YEARS AGO TODAY there was signed the document that brought to an end what was confidently thought to be the world's last war—the War to end War. Today as we look back over those fifteen years we see that the world has moved a long distance since November, 1918, but few observers would claim that the movement has been in a forward direction so far as the cause of world peace is concerned. As we try on this fifteenth anniversary of the Armistice to peer into the mist of the future, the dim shape that we perceive guiding our destiny looks more like the old familiar god of war than like the angel of peace.

Prof. J. Hampden Jackson has written a concise and valuable little sketch of the political developments of the past fifteen years under the title *Europe Since the War* (E. P. Dutton & Co., \$1.25). The titles of the first and last chapters in that book are significant. The former is the Breakdown of War; the latter, the Breakdown of Peace. In those two chapter headings he has summarized the entire history of the period.

What a maze of significant and bewildering events there has been since the signing of the Armistice! Simply to recapitulate the events in chronological order shows what a period of constant change it has been. In 1919 the Versailles Treaty, containing within itself the germs of much of the international discord that has arisen during subsequent years, was signed. The new states created by the treaty began their independent existence. In Germany the constitution of a new republic was issued; in Hungary a Communist government under Bela Kun was established. In 1920 a six months' war between Soviet Russia and Poland brought to a close three terrible years of civil war in Russia and left Bolshevism triumphant.

The year 1921 found Germany unable to pay its reparations, saw the inauguration of the new economic policy under Lenin in Soviet Russia, and witnessed the establishment of the Irish Free State. In 1922 the League of Nations was forced to undertake the financial reconstruction of Austria and

Fascism had its first triumph in Mussolini's march on Rome. The following year witnessed the French occupation of the Ruhr and the rise of the Spanish dictator, Primo de Rivera. In 1924 Lenin died, the first Labor Ministry in Great Britain was established, the Dawes Plan was approved by the Reparations Commission, and an international loan for Germany was floated.

By the beginning of the year 1925 the war spirit seemed to have died down and reconstruction began in earnest. The gold standard was restored in Great Britain, the Locarno Pact was signed, and the world appeared to be on the eve of a period of permanent prosperity. In 1926 the last British troops left the Cologne area and Germany was admitted to the League of Nations; but a foreshadowing of the coming period of crisis was already to be seen in the general strike in Great Britain. The year 1927 was marked by the Italian Labor Charter, which revived amicable relations between employers and employed in that country, and by the severing of diplomatic relations between Great Britain and Soviet Russia. The year 1928 saw the beginning of the Five Year Plan in Russia, and the signing of what was widely heralded as the greatest achievement yet attained in the development of world peace, the Kellogg-Briand Pact, by which the nations of the world formally and solemnly declared the perpetual outlawry of war as an instrument of national policy.

Then came the crash. The financial panic of October, 1929, was the forerunner of a period of crisis unprecedented in history. The apparent prosperity of the post-war years had been founded upon credit rather than upon achievements, and in 1929 the credit system of the world broke down. What has happened since that time is so close to us that a recapitulation of events would be superfluous. The rise of Hitler in Germany, the revolution in Spain, the suspension of reparations, and the failure of the gold standard, the revelations of iniquity in high places in the state, the business world, and even the Christian Church, the manifestation of Japanese Imperialism in the Far East and the inability of the

League of Nations to cope with it, the disturbances in South America, in Mexico, in the Near East, and in countless other places—all of these are familiar phenomena to every reader of the daily papers.

The past year and a half has been one of desperate attempts at salvation through conferences. Since February, 1932 the Disarmament Conference at Geneva has endeavored to find a solution to the great problem of rivalry between nations in the race for more and still more armaments, only to dash itself to pieces a few weeks ago on the rock of Germany's dramatic withdrawal and refusal to cooperate further until she is granted the equality of armaments promised her in the Versailles Treaty. Meanwhile, the armaments race has continued until today there are more men under arms in Europe than ever before, new weapons of offense have been invented to make future war horrible beyond imagination, and the heaviest fortifications on earth are nearing completion along the Franco-German frontier. The talk of war rumbles throughout Europe and at a dozen danger spots throughout the world only the spark of some untoward incident would be required to touch off the dynamite of rivalry between nations.

A second international conference, that at Lausanne on the subject of reparations, did accomplish something in that it was agreed that German reparations should be remitted for three years and after that reduced to a tenth of those agreed upon by the Young Plan and paid into a fund for European reconstruction. This solution, however, seems to involve quite as many new problems as the immediate ones it has solved or at least postponed, and is, at best, a deferring of an important question that is yet unsettled.

In a third conference, that held at Ottawa for the purpose of welding together the British Commonwealth of Nations into one economic union, the chief result has been to intensify the world crisis by the raising of tariff barriers and the strengthening of the growing spirit of nationalism which is one of the greatest menaces in the world today.

During the past summer we have seen still another conference, that held at London to consider world economic readjustments, and that too has resulted in almost complete failure.

This, then, is where we stand fifteen years after the signing of the Armistice. Selfishness, hatred, fear, suspicion, greed—these have been the ruling characteristics of men and nations. Almighty God and the doctrines of the Christian religion have been left out of the calculations of statesmen, business men, and the man in the street. The result is the world crisis of today—the breakdown of the machinery of peace.

The root of the crisis is not economic but religious. There can be no solution of the problem except the religion of the Incarnate Son of God. The Christian Church alone holds the key to the abolition of war and the building of a sane and permanent world order, built not upon competition but upon surrender, not upon exploitation but upon sacrifice, not upon force but upon love, not upon boastfulness but upon faith. It was for this cause that the Prince of Peace became Man and that He gave His life upon the Cross.

"I, if I be lifted up, will draw all men unto Me," said our Lord. Instead of lifting Him up and lifting up our hearts to Him we have trodden Him under foot or hidden Him in the dark recesses of what we wrongly set apart as our private lives. Shall we not even now take Him at His word and turn again to Him, not only in our private lives but in our corporate, national, and international activities as well?

ONE OF THE MOST AMAZING revelations that has come to light in the depression years is that of the world-wide armaments racket. Even now the full ramifications of this iniquitous industry are only beginning to be made public, through the investigations of public-spirited individuals, organizations devoted to peace, and newspapers that are not afraid to ferret out and publish the facts.

The Traffic in Arms

In this issue we are publishing the first of two articles on this important subject, written at our request by the Rev. P. E. T. Widdrington, an English priest and sociologist who is making a thorough study of it. The articles are based largely upon material much of which is not easily available in this country. The machinations and ramifications of this bloody traffic are shocking and almost beyond belief; yet we believe that Fr. Widdrington has not made a single statement that is not amply supported by reliable evidence.

In the *New York Times* of November 20, 1932, Clarence Streit wrote: "If anyone does not want to become cynical about any country on earth one should not dig into the *Year Book of the Trade in Arms*. It covers 59 countries, practically the world. Since the exports of one country are the imports of another, the world's exports and imports should balance. But the exports for 1930 total \$55,000,000, the imports only \$49,000,000, leaving at least \$6,000,000 of arms unaccounted for." Continuing, he shows on the basis of this and other official and semi-official publications, that dividends in munitions firms rose 560% in the decade from 1920 to 1930; 28½% of that rise being after the signing of the Kellogg-Briand Peace Pact and while almost every other industry was showing a loss instead of a profit. He showed, too, that the issued capital of Vickers, the world's biggest private armament firm, was \$80,000,000 in 1930, as against only \$27,700,000 at the outbreak of war in 1914.

Can there be any possible doubt that such an industry, with its enormous financial interest in the fomenting of war, is one of the greatest menaces to the peace of the world today?

THE OFFICIAL VISIT to this country of M. Litvinoff, Soviet Russia's Commissar for Foreign Affairs, is widely heralded as a prelude to probable American recognition of the U. S. S. R. Already the Russians have succeeded in overcoming the opposition of our State Department

Why Not Recognize Russia?

to the floating of Soviet loans in this country, and have issued long-term bonds in New York, bearing seven percent interest, through an American agency. The correspondence between President Roosevelt and the Moscow government recently made public is said to presage recognition, though the President's language has very carefully avoided any such definite indication.

Is there any grave reason why we should not recognize the present Russian government? We believe that there is more than one reason that should cause us to pause and weigh the consequences very carefully before making any such change in our foreign policy.

For one thing, we fail to see how recognition is going to benefit business in this country to anything like the extent claimed by the advocates of that course. Russia, we are told, will buy something like \$500,000,000 worth of goods from us if we accord her recognition. How are these purchases to be paid for? We cannot possibly import Russian goods in sufficient quantities to offset this amount of exports, and

Russia hasn't a sufficient amount of gold 'to pay us in that way. It is proposed, therefore, that we extend her credit for these purchases, and furthermore that that credit be guaranteed by our own government. In other words the United States government is to be both the creditor and the guarantor of the borrower's credit. Is there any sense to that?

But the economic aspect of the question is not the one in which we as Christians are primarily interested. What is more to the point is the fact that this government that we are proposing to recognize is the same government that has carried on a consistent policy of persecution of religion, and an assault against the basic Christian philosophy of life unequalled since the Mohammedan menace of the seventh century. Militant atheism is the keynote of the Communist system as it obtains today in Russia; and the Soviet anti-religious policy is not confined to internal relations by any means but is an acknowledged world-wide program.

American recognition of Russia would strengthen and consolidate the position of the government that has as its avowed aim the destruction of Christianity. That, it seems to us, is reason enough for continuing our refusal of such recognition, even though it might seem expedient for us to do so for business reasons. But even on the grounds of business expediency, we fail to see the advantage of increasing our trade with Russia through credits that will probably never be converted into anything more substantial than uncollectable debts—of which we already have an ample supply.

THE PAPERS AND SERMONS of the Anglo-Catholic Congress held in England last summer have now been published under the title *Report of the Oxford Movement Centenary Congress* (Morehouse, \$1.75). Comprising as it does a crystallization of scholarly thought on the progress of the Catholic Revival, the *Report* merits careful attention and study.

Two Reports

Americans represented among the contributors are Prof. Chauncey B. Tinker of Yale, whose essay on Beauty makes what might have been a detached and academic subject both interesting and valuable, and Dr. Bernard Iddings Bell, whose sermon on The Church and an Apostate World emphasizes the importance of the Church's social message today. Indeed it is the social message of the Church that is stressed throughout the *Report*. "The past hundred years have seen the revival of Catholic dogma and worship," writes the editor, the Rev. Gabriel Gillett, in his introduction, "the next hundred years must see a renaissance of Catholic ethics and sociology."

Another report that has just been published is that of the Modern Churchmen's Conference, held in Cambridge last August. The papers delivered at that conference are now made available in the October issue of the *Modern Churchman* (Blackwell, Oxford, 3/6) under the title, the Christian Church and the Modern World. Curiously enough, the editor of this report takes pains in his introduction to observe that Modernism "is by no means limited to those who profess themselves Modernists," and claims Bishop Gore as "perhaps the greatest Modernist of the age which closed with his death." Unfortunately most of the contributors do not show anything like Bishop Gore's soundness in the essentials of the Catholic Faith, and we fear he would not have felt at ease in the Cambridge gathering. Nevertheless the sincerity of the essayists is apparent, and there is much of value in the papers for the discriminating reader who can separate the wheat from the chaff.

ON OCTOBER 17, 1773, fourteen men of Boston met at Luke Verdy's tavern, being a majority of those persons who had subscribed money to buy land on Summer street and to build thereon an Episcopal church. That was the beginning of the historic Trinity parish, which has been commemorating its 200th anniversary during the past month. As a permanent memorial of that commemoration

Boston's Trinity Church

the wardens and vestry have published a history of the parish under the title *Trinity Church in the City of Boston, 1773 to 1933*. Printed and bound by the Merrymount Press under the direction of D. B. Updike, the book is a beautiful specimen of fine book manufacturing as well as an interesting and historical record. The illustrations, too, are carefully selected and are remarkably well reproduced.

The name of Trinity Church, Boston, inevitably calls to mind its most famous rector and perhaps the greatest preacher in the American Church, Phillips Brooks. Accordingly, one of the most interesting sections in the book is the account of his rectorship written by Bishop Lawrence in which the story of his great work in ministering not only to that parish but to the entire city and diocese is vividly told.

But the memory of Phillips Brooks should not be allowed to eclipse the memory of the other notable prophets and pastors who have added to the renown of Trinity as one of the foremost parishes in America, and each of these has his proper place in this book. The story of the beginnings of the parish is told by Dr. Jeffrey R. Brackett, Trinity's present clerk, after which the famous historical sermon by Phillips Brooks is reprinted. Next Bishop Lawrence writes of the rectorship of Dr. Manton Easturn, that uncompromising rector and Bishop who was firmly convinced that "the Tractarian Movement was of Rome, the work of Satan; if allowed to continue it would destroy the Evangelical faith and tradition which had descended from the Reformation; and while suasion had its place, condemnation and even force must be brought to bear to silence these advocates of the Dark Ages and followers of the Scarlet Woman." How far we have progressed since those days!

The rest of the book deals with the successive rectorships of Trinity, each sketch being written by some capable person who was intimately associated with that rectorship. These sketches show how the parish grew with the development of Boston and New England and how through every change in the history of the community Trinity Church has maintained the Christian witness in her ministry to those about her. In an essay on the future of Trinity Church, the present rector, Dr. Arthur Lee Kinsolving, gives a splendid survey of the opportunities facing the parish today and pleads for a continuance of Trinity's traditions in gratitude for "this wonderful church which has been committed to us as a trust by the faithfulness of those who have gone before." It is noteworthy that one of his suggestions is the gradual abolition of the pew rental system which still persists in Trinity as in other old parishes in the East. Dr. Kinsolving answers any possible arguments for this archaic survival by the expression of the simple belief that "it is inappropriate that anyone should hold, even by limited ownership, portions of the Church of God."

Trinity Church is one of the best examples of what a true community church should be. It enjoys the good will and trust of the community and has become, as Dr. Kinsolving says, "virtually a civic enterprise," but it has not done so at the price of the surrender of its witness to the historic faith. It is true that the Churchmanship of Trinity has partaken

more of the Evangelical than of the Catholic and that its rectors have sometimes opposed the advance of the Catholic Revival; yet the beauty and dignity of Trinity's services today are themselves a witness to the liturgical enrichment that the Tractarian influence brought to parishes of every name and type. But more than this the history of Trinity has been the history of the continuing witness to the historic faith and especially the prophetic office of the Church in one of America's greatest and most influential communities. That is a record of which not only Trinity parish but the entire Church may well be proud.

THE *Churchman* in its current issue has this to say about the Every Member Canvass:

"Lewis B. Franklin, treasurer of the National Council, is doing some hard hitting this year in behalf of the Every Member Canvass; the kind of hitting that every church in

Broadcasting to Christendom needs and needs badly. His **Episcopalian Bedside** addresses ought to be broadcast to the bedside of every sleeping Episcopalian—and two are asleep for every one awake. Those who are not in bed are nodding in their chairs. This, we gather from an address we heard Mr. Franklin deliver to a large group of laymen recently in the diocese of Newark—and they liked it!—was what this wide-awake treasurer was really saying. Only one-third of the membership of the Episcopal Church is giving regularly to its support. Only one-third of its members are attending services on any Sunday—except Easter! The other two-thirds are struggling to keep up their golf club dues and listening to the radio ballyhoo pills and plasters on Sunday. Mr. Franklin doesn't use just these words, but that's what he means. We are glad that he, at least, is not going around telling Episcopalians that they are a noble army of martyrs. What he is really saying is that two-thirds of them are an ignoble army of shirkers. We Episcopalians are a pretty soft and self-complacent lot, by and large. Most of us have a delusion of grandeur—though sometimes we are polite enough not to say so to those in other churches. And when we put that two-thirds of 'pious ineffectives'—Mr. Franklin's phrase—down alongside the gospel of Christ, what a delusion it becomes! We trust that this keen representative of the National Council will keep his heavy artillery pounding away. After all, worthwhile laymen 'can take it.'"

To all of which we wish to append a fervent Amen. And to the *Churchman's* trust that Mr. Franklin will keep his heavy artillery pounding away on this subject, we add the hope that the vestries of the Church will move in with their machine gun battalions and the canvassing committees with their infantry and cavalry to follow up the barrage so effectively laid down by the guns from 281. Let the "pious ineffectives" bestir themselves, and realize that they are members of a dynamic Living Church, not a superannuated Dying Sect.

SEVERAL recent magazine articles are of special interest to Church people. The main problem with which the House of Bishops is wrestling this week at Davenport, clergy unemployment, is discussed from a Protestant point of view in an article entitled *There Are 20,000 Preachers Looking for a Job*, by Dr. John C. Monsma, in the November *Good Housekeeping*.

Some Magazine Features

Two of the causes that Dr. Monsma lists for clergy unemployment, the large numbers of virtually untrained men that have been ordained in recent years and the vacancies due to interdenominational combinations, do not apply to our Church but others, notably the closing of small churches and the discharge of assistants in larger ones, are important factors. But one thing that we sometimes lose sight of in discussing this problem is that the Church never needed more than it does today well trained, consecrated, deeply spiritual

men in the ministry; there never has been and never will be an oversupply of these, so long as the world remains unconverted to Christianity.

In *Current History* for October the Rev. Charles J. Dutton, an Iowa Unitarian pastor, discusses America's Bankrupt Churches. Mission programs, local churches, religious periodicals are all operating with their budgets increasingly in the red, he finds, while "lately there has been an effort—it appears to be deliberate propaganda—to stress the fact that though there is a depression, church attendance has increased, a claim that is open to doubt." His conclusion is that "the high-pressure, over-extended denominational systems are on the verge of collapse." His suggested solution: Combine bankrupt Protestantism into three groups, Liberals, Modernists, and Fundamentalists.

A former missionary of our own Church, the Rev. John Cole McKim, writes on Foreign Missions in the October *North American Review*. Readers of *THE LIVING CHURCH* are well aware of Dr. McKim's dissatisfaction with *Re-thinking Missions*, yet in this article he advises Protestants to carry to its logical lengths that book's recommendations. In a thirty-year plan designed to "end the whole problem" he suggests a combination of all bodies now constituents of the Federal Council to set up a single missionary board, the elimination of all but one field treasurer in each country, the payment of no salary to missionaries of private means, the appointment of no more young missionaries, and the gradual reduction of budgets to the zero point in the period set. Thus death and superannuation will eliminate the personnel of missions and the "native Churches" in the Orient will be self-supporting (or dead) by 1964, when it will be possible to "wind up the whole business." So, in a delightful piece of satire, Dr. McKim settles the problem of foreign missions in much the same fashion as that in which Dean Swift solved the Irish question by his *Modest Proposal* of two centuries ago.

Finally, for those who are constantly complaining about the difficulty that the Holy Ghost must experience in finding His way through the alleged maze of politics surrounding episcopal elections in this Church of ours, we recommend the reading of an article entitled *The Making of a Bishop in the Middle Ages*, by Geoffrey Barraclough, in the October *Catholic Historical Review*.

A CORRESPONDENT calls our attention to the fact that November 14th, which is commemorated in many parishes as the anniversary of the consecration of the first American bishop, Samuel Seabury, is also the anniversary of the Bishop of Hankow, Dr. Logan H. Roots. Bishop Roots

In Lighter Vein

is, in fact, the only bishop since Seabury whose consecration took place on this day. A bit of research shows us, moreover, that this date was celebrated in the medieval kalendars as the feast of St. Laurence O'Toole, sometime Archbishop of Dublin, who died in 1180 while in virtual exile in Normandy. All of which things, we know not why, have somehow caused the following rather flippant verses to take shape in our alleged mind:

On the feast of the ven'able Laurence O'Toole
Dr. Samuel began his episcopal rule,
And again on this feast of whose praises we sing
Bishop Logan was given the staff and the ring,
By this token you Seabury well this at least,
That our Church has its Roots in St. Laurence's feast.

We apologize!

The Armaments Racket

Ecrasez l'Infame: An Appeal to the Christian Conscience

By the Rev. P. E. T. Widdrington

Organizing Secretary, League of the Kingdom of God, Member of Editorial Board of *Christendom*,
Rector of Great Easton, Essex

IN TWO PARTS. PART ONE

NEVER, on both sides of the Atlantic, has the sentiment of peace been so strong; there are over thirty peace societies affiliated to the British National Council for the Prevention of War and in addition many more that are not affiliated. The League of Nations Union steadily increases its membership and holds large and enthusiastic meetings. At the last Lambeth Conference of the Anglican communion a declaration was passed that "our greatest need is the spread of a passionate aspiration for peace and goodwill among all Christian people." There is today, if not a passionate, at any rate a sincere aspiration for peace among Christian people, but it exercises no apparent influence on governments.

What, then, are the causes of this failure to convert the wealth of aspiration and goodwill into effective action? The answer is the existence of a monstrous conspiracy, worldwide in its extent and ruthless in its methods, and an obdurate blindness among those that seek peace to the paramount call for a crusade to abolish the most infamous trade that disgraces our civilization. *Abolish the trade in arms and you will have removed one of the gravest menaces to peace.* You will not have abolished the possibility of war, but you will have destroyed one of its most sinister and powerful incentives. Abolish the private manufacture and traffic in armaments—smash the Armaments Racket—and you will inflict a crushing blow on those groups in our society which hold self-interest to be the supreme law of life. For all those interests are involved in the Armaments Racket: banks, financial trusts, insurance, steel and iron, oil, chemical industries, the motor combines, and aviation companies. Abolish this infamous trade and you will reinvigorate the dying faith of the masses in the power of the will to control its environment.

The thing can be done once the Christian conscience is aroused and an international crusade organized.

I am under no misapprehension concerning the forces arrayed against us. I very much doubt whether the imagination of the most morbid romancer could equal, in diabolical cunning, the facts that the history of the armament trade reveal.

You open your paper one morning and learn that a war is imminent between Paraguay and Bolivia for the possession of the Gran Chaco. You have probably never heard of the Gran Chaco but your paper informs you that it consists mainly of swamip. Why should two nations go to war for such an unpromising prize? Obviously, here is a case for the League of Nations. The combatants refuse to listen to Geneva and the fighting proceeds. Neither of the countries is in a financial position to undertake prolonged hostilities and you content yourself with the reflection that, in view of the condemnation of the war both by the League and by your own government, hostilities will shortly come to an end. But you are mistaken. In a few weeks it leaks out that your bankers have advanced money to both sides and that British armament firms have secured large orders from the combatants. Why this action on the part of the bankers? What difference can it make who holds a swamp—Paraguay or Bolivia? The bankers know what the public does not know: the "swamp" is rich in minerals and contains a rich oil field. The

WHY are there perennial wars in Latin America? Why do disarmament conferences invariably fail? ¶ In no uncertain terms Fr. Widdrington, an English priest, who has made a careful study of the subject, exposes the infamous arms traffic and appeals to the Christian conscience to do away with it.

drama will proceed according to the accepted conventions. After the war, whichever side wins, the bankers will receive concessions as security for or as part payment of the loans, and the victors will provide cheap labor for the concessionaires.

You read of another little war, between Peru and Colombia. Its object is the possession of a town called Laetitia. You gather from

your newspapers that it is a place of no importance and conclude that the war is but another instance of the turbulent spirit of Latin America. The war is denounced by Geneva and by your own government. But bankers and armament salesmen know facts of which you are ignorant. Laetitia is important because it gives strategic command of the upper Amazon basin and the eastern slopes of the Andes with their vast resources of timber, minerals, and rubber. Further, the development of these resources means railways and other outlets for investment. Money will be found for the war by bankers and armament firms. Although the British government has been emphatic in its condemnation, British firms will supply both sides with war material. The amount of war material supplied by British firms to the four countries I have mentioned is set forth in a government paper recently published. But the interest of the armament firms in these countries will not cease when "peace" is declared. The peace will mean heavy taxation to meet the immense loans. There will be default and revolutionary outbreaks and revolutionary outbreaks will mean more orders for guns. There will be landings of your marines and control of the finances and government in the interest of the bondholders. In the end the money subscribed by bondholders will be lost, but the brains that planned the buccaneering and the boom in armaments will have reaped their reward.

YOU MAY SAY Latin America is for ever having revolutions and small wars. Turn, then, to Europe. Take two very recent examples of the ubiquity of the Armaments Racket. In the middle of August it is announced in our press that Vickers' representative has been deported from Turkey. There is astonishment and indignation, for Vickers is regarded as almost a national institution and its list of shareholders contains the names of some of our most prominent men. But a sudden and mysterious silence falls on the press. The incident drops out of the news. Why? An inspection of papers in the Foreign Office would supply an interesting and informative answer. Again, on August 16th a short paragraph in the *Times* announces that the chief representative of the Skoda works, the vast Czech armament combine, has been sentenced at Bucharest to five years' imprisonment for being in possession of military documents and for breaking official seals. Except in the Manchester *Guardian* there have been no references to the trial in the British press. But now the details of the scandal behind the trial have been published in an astounding and courageous pamphlet, *Politics, Ltd.*, issued by the Union of Democratic Control. It tells of the competition for orders for armaments between rival firms, of a faked war scare to induce orders, and the wholesale bribery of officials, politicians, and army officers. We learn how the discovery was made:

the attempt on the part of Skoda to avoid taxation and the consequent raid on their offices by tax officials and their discovery of a mass of documents indicating the sums paid out in bribes and the names of prominent Rumanians involved. Three ministers had had £120,000, another group of influential persons £90,000. King Carol intervenes after a stormy scene in the Rumanian parliament and secures the appointment of a commission which hushes up the scandal and saves the reputation of highly placed officials. Still, one general committed suicide. A valuable insight into the shameless overcharging of governments by the Armaments Racket is afforded by a letter from the manager of one of the rival armament firms, asking, with the hint of a threat, for his personal compensation to be paid forthwith, on the ground that he had allowed orders to go to the firm when his own firm could have provided the goods at half the price! The responsibility of the Skoda firm for the action of their representative is abundantly proved by the facts that emerged at the trial. *Bribery is essential to armament salesmanship.* Did not Vickers bribe the Japanese admiral Fujii—and were not three other firms incriminated in the proceedings taken against the admiral by the Japanese government? Did not the Japanese *Weekly Chronicle* reply to the criticisms that appeared in our press on the subject of Japanese venality by retorting that the armament business was grossly immoral and the "profession" of arms had become sordidly money-grubbing and corrupt?

Surely it is idle to talk of peace and the establishment of peace machinery so long as armament firms are able to play on the fears and the pride of nations and extort vast profits out of the traffic in death! Today the destiny of nations is in the hands of groups whose motives are money and the lust of irresponsible power. Do you say that this is an exaggeration? Then read *The Career of Sir Basil Zaharoff, "the Man Behind the Scenes,"* by Lewinsohn. Zaharoff was the livewire of Vickers for nearly half a century. He has been honored by France and Great Britain with dignities that are reserved for men of the highest character and distinction: grand officer of the Legion of Honor and a G. C. B. He was at the conclusion of the Great War one of the world's richest men—"the price of blood." His career is as astonishing as any in modern history. Here is an example of his methods. I take it from the *Weekly Despatch* of October 1st:

"His English firm once heard rather too late in the day that two South American republics were about to go to war. Zaharoff packed his bag and was in the first steamer, but guns were firing before he arrived. Both sides were poorly armed and were short of cash. So Zaharoff, it is said, visited one government and then the other, persuading both of them that they were not ready, and told each of them that the other was better prepared.

"Both fell for his stories. A truce was arranged. Both governments were grateful. Both set about getting money, bought arms from his firm, and a few months later were at it hammer and tongs, much to the profit of Zaharoff's firm and the satisfaction of the governments concerned."

This incident is typical of the man who was the trusted adviser of the Allies during the war.

Or again, I assert without any hesitation that, but for the armament firms of Germany and France, Hitler would not have attained power. Today the real power in Germany is not Hitler but the Thyssen steel group. Thyssen supplied the funds for the election campaign that carried Hitler to victory. Thyssen and Hitler have been in closest contact since 1927. It was Thyssen who put through the palace conspiracy which led to the fall of the Schleicher government. It is the dominating influence of Thyssen that has caused Hitler to jettison many of the promises on which his popularity was built up and to abandon in his program that infusion of social idealism that commended it to the depressed middle classes. Thyssen is the successor of Stinnes, the most sinister figure in Germany of the war and post-war period. "The National Socialist government of Germany" today carries out Thyssen's policy on all matters, as though the entire

nation were but a part of the Steel Trust" ("The Power Behind Hitler": *Week End Review*, August 12th). In July Thyssen was appointed the "supreme state authority" for the whole of west Germany—the center of German industry—and the powers conferred upon him are practically dictatorial. Hitler is the figurehead; Thyssen is the real ruler of Germany, and Thyssen is an armament maker, an imperialist more militarist-minded than the Hohenzollerns. Thyssen is bent on war.

Like all members of "the Arms Racket, unlimited and uncontrolled," Thyssen is a great patriot—an illustration of Dr. Samuel Johnson's remark: "Sir, patriotism is the last refuge of a scoundrel." During the war, the Thyssen Company was discovered to be selling infantry shields to Holland for 68 marks each when it was charging its own government 117 marks. No action was taken against it. There were other incidents of a similar nature. Two French firms imported without difficulty 60,000 tons of German steel. The German War Office complained to the government that a considerable quantity of German nails were being sent to France and Italy through Switzerland. No action was taken. The Arms Racket was too influential for any action to be taken. Stinnes and Thyssen and Vogler were patriots, but it is understood among men of the world that the patriotism of armament kings is *sui generis*: its motto in all countries is "business as usual." As our cartoonist, "Low," put it the other day on one of his captions, "For King and Country: any king and any country."

DO YOU KNOW the story of Briey? It should be in every history of the war. I would blazon on every hoarding in France: "A secret agreement between French and German armament makers prolonged the war for two years and was responsible for the sacrifice of millions of lives." The facts on which so damning an accusation rests are to be found in the pamphlet to which I have already referred: *Politics, Ltd.* The story was disclosed thirteen years ago in a series of articles to which the late E. D. Morel wrote a striking preface. It is perhaps the most flagrant example of the secret agreements between armament makers and substantiates the charges that property and profits come before country, and steel knows no fatherland.

Briefly, the story is this: Briey and the Lorraine basin formed the principal steel ore resources both of France and Germany—60 to 80 percent, according to their own admission, of the ore utilized by the German steel masters came from Lorraine. French and German steel makers were slaving on either side of the frontier extracting the necessary material for munitions. French and German armament makers understood one another. M. Francois Wendel's brother—Wendel is a big noise in Schneider-Creusot circles—had taken German nationality to further the security of the understanding, and Thyssen at one time contemplated one of his sons taking French nationality. The war came and the Germans occupied the French district of Briey. A report made to the Commission of the Army Senate stated "that from a declaration of the Minister of Public Works it is obvious that if Germany were deprived of 30 millions of iron mining in Lorraine and Luxembourg the German Empire would not possibly be able to continue the war." The report, a *secret document*, was adopted by the commission on May 29, 1916. Immediately a series of articles appeared in *Le Temps* alleging the report was founded on false statements. *Le Temps* is controlled by the armament ring and the writer of the articles has since been given a post in the "Society of Economic Studies," a creation of the Comité des Forges! No action was taken on the report for months. Briey remained inviolate: a sanctuary of Mammon. Towards the end of the year the Minister of War announced that he had given orders for the bombardment of Briey several times, but his orders had not been executed. The general staff offered evasive excuses. A general who had the temerity to act without consulting the High Command and sent planes to bombard the mines and smelters was reprimanded. Eventually bombings were carried out but they were arranged by an officer, an employe of the Comité des Forges, and so de-

signed that no damage was done to the vital centers of the industry. As a deputy, M. Flandin, who had served at Verdun as an artillery officer, said in a speech in the Chamber in January, 1919, when this appalling treachery was exposed: "There was a means of shortening the war, and this means was neglected for more than two years. War, for those who manufacture the instruments of death, is a good business." And on the same occasion, Deputy Barthe made the following declaration:

"I affirm that either by the fact of the international solidarity of the great metallurgical companies, or in order to safeguard private business interests, our military chiefs were ordered not to bombard the establishments of the Briey basin, which were being exploited by the enemy during the war. I affirm that our aviation services received instructions to respect blast furnaces in which the enemy steel was being made, and that a general who wished to bombard them was reprimanded."

There was no reply to these accusations and they were practically ignored by the press. To such an extent is the French press under the control of the Comité des Forges and the other constituents of the Armaments Racket that even the most devastating accusations against the Comité des Forges receive little publicity. In England where it is difficult to ascertain the extent to which the armament firms are financially interested in the newspapers, there is nevertheless an ominous silence in the public press about the scandals connected with the armament rings. Few Englishmen know that the principal French papers are either armament owned or armament controlled, and the *Times* continues to quote "Pertinax" in the *Echo de Paris* as if he expressed the views of the French people.

ON MARCH 31st of this year M. Barthe explained in the French Chamber how the Comité des Forges limited the development of the production of steel and iron before 1914, so that when the war came it might be able to exploit the scarcity with profit. In this way Germany reaped an advantage and France was imperilled. "I affirm that certain members of the Comité furnished raw material to Germany during the war and that in order to conceal the affair the Comité hindered the investigations of justice." The accusations were ignored. The facts relating to the sinister alliance between the French and German armament makers before the war and during the war and existing today may be found in *The Bloody Traffic* by Fenner Brockway, just published, and in the pamphlet to which I have referred.

I affirm that in Europe the private armament firms are able to pervert the will of representative bodies and usurp the functions of government. While nationalism is rampant in Europe the private armament firms have achieved an internationalism of interest which can triumph over the wills of governments and peoples in times of peace and of war. In no country is this more evident than in France where the sentiment and will of the populace is for peace but is rendered ineffective because of the overwhelming strength of the Armaments Racket in government circles. The Poincaré government was notoriously an armament government. Schneider-Creusot is the most influential firm in the Comité des Forges. Its ramifications in French industrial concerns and its relations with banks not only in France but in banks in countries where it carries on its trade of death would require a separate article. In recent years it has delivered armaments to Mexico, Yugoslavia, Greece, Japan, Rumania, Turkey, Bulgaria, Montenegro, Russia, Argentina, Spain, Italy, and China.

I have referred to the use made of the press. The *Journal des Debats*, *Le Temps*, and the *Echo de Paris*, all subsidized by either Schneider-Creusot or the Comité des Forges, carry on an incessant propaganda in favor of militarism and increased expenditure, invent scares, and crab every disarmament proposal. For, to quote a remark of the late Aristide Briand, "the pens which write against disarmament are made of the same steel as that from which the guns are made." Even national education is not immune from the interference of the Armaments Racket. In a reply of the National School Teachers' Union to the threats

of M. Monzie, the Minister of Education, to apply disciplinary measures on account of alleged propaganda in the schools against military service, the teachers declare their intention to preach peace in school and out of it "without a thought to the rules laid down by armament firms and their representatives" (*The Times*, September 28th). But the most startling allegation—incredible as it may sound—is that, until about a year ago, Skoda, the Czech armament combine controlled by Schneider-Creusot, was supplying arms to the Nazis. In other words, the French armament ring, in order to keep French fears active, was lending support to a movement that may ultimately destroy France!

The private manufacture and traffic in armaments is incompatible with the autonomy of the nations. It is a cancerous growth that must be destroyed. In the words of that noble and untiring worker for peace, Lord Cecil of Chelwood, "one of the most vital problems to be solved by the League is the suppression of the private manufacture of arms and the control of the private traffic in arms."

(To be Continued)

What About War?

By the Rt. Rev. Walter Mitchell, D.D.
Bishop of Arizona

WE WENT INTO THE WORLD WAR we said, or were told, to end war. The measures which have been taken since have not had that effect. The Christian Church has compromised herself quite as much as any other institution. As I see it, the only hope is for the Christian Churches and Christian people to come out flatly and say to their respective governments that war is SIN and we shall have nothing more to do with it.

There is another question which the people of every country ought to rise up and stop, and that is the private manufacture of arms and munitions. Of all the evil and sinister "rackets" the world endures, the international racket in munitions is the most depraved. The influence these concerns exert upon governments is not generally known, nor is the way they operate. The large firms have factories in almost every country and handle their products on as wide a scale as Ford does his cars. In the World War, Turkish soldiers

"mowed down Australian soldiers with English guns; German soldiers were shot down by guns made in Germany and sold to Russia; French soldiers were disastrously attacked from Zeppelins for which France had supplied the aluminum, and suffocated by gas made from supplies sold by France to Germany. This exchange of war materials was carried on between France and Germany through Switzerland. A similar exchange was carried on between England and Germany through Denmark. In a town in England a gun captured from the enemy has been mounted as a war memorial; on one side there is an inscription recording the fact that British troops captured it after hard fighting, on the other side there is a plate giving the name of the British firm that had manufactured it. Recently the Chinese have been defending themselves against the Japanese with arms supplied by Japanese manufacturers. Today at Shanghai, the center of armaments distribution for European firms, armaments are sorted out, some for China, some for Japan" (*Who Wants War?* by F. B. Boeckel).

Christians, by the very name, are internationalists. We declare in one of our most used collects that God "hath made of one blood" all men everywhere. Let us act like it. We used to speak of "family traits," "sectional traits," like the "New England conscience," or "national traits" or even "racial traits" as the Nazis are doing today in Germany. The fact is there are no such things. There are human traits and they can be found in every race, among all sorts and conditions of men. We hear a great deal about a trait which is attributed to the Scotch, yet I am sure you will agree with me that our Church is not predominantly Scotch, whereas the Presbyterian Church, which might be thought to be so, is tenfold more generous than we are!



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

The Forgiven Debt

READ the Gospel for the Twenty-second Sunday after Trinity.

ARMISTICE DAY brings to those of us who are old enough to remember the thought of a day of infinite relief, the end of an intolerable strain and what most of us believed to be the beginning of a new era. We know now our mistake. We are still paying the debts rolled up in those disastrous years of war; money debts vast and burdensome which weigh alike upon debtor and creditor, and moral debts of more serious import. What shall be done with the war debts is not only a problem for our statesmen, it is a problem for us all.

1. The story of the King in the parable has subtle and far-reaching applications. The debt owed by his subject is made fantastically large, equivalent to millions of dollars in our money (taking purchasing power into account, the amount is vastly larger). The King "forgave him the debt." But he had no such compassion upon his fellow servant. Here the amount is ridiculously small; one hundred *denarii* would be at the most twenty-five dollars. It was a small sum for which to cast a debtor into prison, but our Lord does not dwell on that point. Imprisonment for debt was a common experience in those days and long after, as readers of history well know. What is emphasized here is the truth that what the servant could never repay directly to his King, he might have paid in small measure at least by passing on to his fellow man the benefit he had received.

2. But clearly, as we judge from St. Peter's question and our Lord's answer, the debt which is in the mind of Christ is not a monetary but a moral and spiritual debt. It is owed to Him to whom we owe all, but with a heavier responsibility because in using His benefits we have diverted them to purposes He never intended, misapplied them to ends He never sanctioned. This is our plight today, as individuals, as a Church, as a world. Insolvent and hopeless we are indeed if the royal creditor demands payment in full. "He had not to pay," and that is true of us all.

3. Our Lord is evidently sure of two facts. One is the spiritual bankruptcy of our race. In the unforgiving servant he holds the mirror up to every one of us. We owe far more than we can pay and we have "not to pay"—nothing of our own resources to give us credit with God. The other fact is that the attitude of God toward us is one of compassion. He knows and knowing can forgive. He will forgive if we choose to fulfill His conditions. Our Lord does not here speak of some of the conditions that He urges elsewhere, such as repentance and confession. He emphasizes the one fundamental requirement which He had already embodied in the prayer that bears His name. "From your hearts forgive everyone his brother"—to be forgivable we must be forgiving.

Conscience convicts us of our oft-repeated failure here. Both in our private quarrels and grudges, how many and how inexcusable, and in racial hatreds, party strifes, national conflicts, we are guilty. We lift weapons against our brethren, whether material bayonets and bombs or the instruments of economic strife; and we cherish in our hearts the morose and selfish attitude that begets such strife. "Whence come wars and fightings among you? Even of your lusts."

Armistice Day is fitly observed as a day of thanksgiving for peace and sorrow for the disasters of war. Christians may well make it also a time of prayer for a better mind, that we and all those who serve Christ may learn to obey the will of God in truth.

Purge us, O God, of selfish and unbrotherly thoughts and feelings, and give us grace that we may learn the forgiving temper and so may be forgiven, for Christ's sake. Amen.

The Church and War

By the Rt. Rev. William Hall Moreland, D.D.
Bishop of Sacramento

CAN FEAR, the mainspring of war, be banished from men's minds? The answer is found in our Lord's dealing with the demoniac, related in St. Mark's Gospel.

"Do not take the dangerous road, infested by madmen who are possessed by demons and will attack you," our Lord is warned. "Again and again they have been bound with chains and burst them like fetters of straw."

We imagine our Lord asking, "Are chains the only means that have been tried for taming them?" "Master, is there any other way?" "There is God's way, let us try that."

Fearsome must have been the sight of the maniac who suddenly emerges from the tombs. Blood is streaming down his naked body. He is armed with sharp stones. "Crying aloud with fear he comes bounding down the hillside, in menacing attitude."

Our Lord quietly awaits his coming. Perhaps He extends His hand in friendly greeting.

The effect of this calm, unfrightened attitude of Christ is like a miracle. It is as if a new, powerful force had begun to operate. The madman pauses, throws away his weapons. He sees there is nothing to fear, that Christ wishes to help him. When the disciples return they see the man clothed, in his right mind, seated at Jesus' feet.

Will the international madmen, who plunge the world at intervals into slaughter, ever lay aside their arms and sit at Jesus' feet?

The disease of "possession" is now classed as hysteria. War is its worst manifestation. It is a mental, emotional condition which may be artificially created. When it takes hold of men it transforms kindhearted people into murderers. There is no limit to the degradation and misery into which it may plunge mankind.

International leaders at Geneva are disturbed by present world unrest. Militarism in Japan, Communism in Russia, Hitlerism in Germany, Fascism in Italy, and above all economic nationalism everywhere, carried to extremes, have created powerful forces of fear, self-interest, and hysteria.

Will these forces lead to world conflict? None can predict. But it is surely the plain imperative duty of the Church to exert to the full the counteracting influences of Christ's Spirit. What should the Church's program be?

First, to warn the nations that the Church will refuse to support any government anywhere which has not submitted its differences to long, earnest arbitration. Herein, the Church will act upon the advice of the Lambeth Conference of 1930 and in obedience to Christ's Spirit.

Second, to arouse peace lovers everywhere to the fact that so far the Disarmament Conference refuses to disarm. It has hunted one pretext after another to avoid doing what it was appointed to do. It makes no attempt to fulfil its own solemn pledges. As long as the United States and former Allied powers refuse to disarm abhorrent conditions in Germany will continue and revolution everywhere will be fomented.

Third, to strengthen the work of the League of Nations. This is the only bit of international machinery in existence. It was created by the Spirit of Christ, and its feebleness is due to its failure to yield to the power of that spirit. The ineffectiveness of the League of Nations is a subordinate matter. It is indispensable as an agency of Christ to promote peace and coöperation among nations.

Now is the time for the Church to speak out boldly. War horrors by lethal gases and devilish inventions, certainty of bankruptcy will not be strong enough to act as deterrents when National pride is inflamed. The Spirit of Christ alone—fearlessness, friendliness, brotherhood—can prevent another world calamity.

The Future of the Kingdom

By the Rt. Rev. William T. Manning, D.D.

Bishop of New York

AT THIS CONGRESS you have been commemorating that great religious revival known as the Oxford Movement which began 100 years ago and which has had such mighty effects in the whole of the Anglican communion, in our own Church in this land, and far beyond in the World of Religious Thought. And at this closing session you have asked me to speak of the relation of the Catholic Movement to the future of the Church and to the coming of the Kingdom of God in this world.

One thing we need to keep unmistakably clear, and this is that the true object of the Catholic Movement is not to create a party in the Church, nor to promote party spirit, but to arouse us all to a realization of our spiritual heritage as members of the One, Catholic, and Apostolic Church and of our blessings and responsibilities as such.

The Evangelical Movement emphasizes, and rightly emphasizes, the necessity of personal faith and of real individual conversion, the Liberal Movement urges, and rightly urges, that we must be loyal to truth, that our minds must be open to truth from every source, and that the Holy Spirit is as ready to guide and lead us now as in the earlier ages of the Church. The Catholic Movement emphasizes, and rightly emphasizes, the necessity of belief in Christ the Incarnate Son of God still present with us in His Church here on earth, still speaking and ministering to us through His Word and Sacraments.

From New Testament times onward there have been three marks of the Catholic Church, three great visible links of its life and fellowship, the common creed, the common sacraments, and the apostolic ministry, and these are all held sacred in the Anglican communion.

The great principles for which the Catholic Movement stands are not the possession of a party, they are the principles which are common to all of us as members of this Church.

The Protestant Episcopal Church itself holds and teaches the Catholic religion. The word Protestant in our name emphasizes this, for that word as used in our official title means that this Church protests against departures from the Catholic faith as received and taught everywhere by the undivided Church during the early centuries. Every man who accepts the teaching of the Prayer Book as to the faith, the apostolic ministry, and the sacraments, is a Catholic Churchman.

And tonight we are to think of our work as a Church for the future of the Kingdom. We are to ask ourselves what we need to do to help the Church, not only our own Church but the whole Catholic Church of Christ, of which our own Church is a part, to fulfil its great mission in this world. Many of the Church's wisest leaders are warning us of the forces which are gathering today against religion, and we know how powerful these forces are here in our own land. Vast numbers of our people are without any clear religious faith or guidance. All over the world there has been a weakening of moral and religious conviction, and a falling away from faith in God. And yet at the same time the Church of Jesus Christ throughout the world, the Church not as it is but as it ought to be, the Church as the New Testament shows it to us and as Christ intends it to be, has an opportunity perhaps without parallel in its history.

Side by side with the loss of faith, the revival of paganism, and the sense of futility and failure which this has brought, there is a widespread longing for spiritual help and for higher and

THIS is the closing paper delivered at the recent Catholic Congress in Philadelphia. ¶ The general subject of the Congress was The Catholic Movement and the Kingdom of God. ¶ Other speakers had dealt with the subject in the past and present; Bishop Manning directed attention to the future.

better things. That great vision of peace and justice and brotherhood which the Lord Jesus brought here and set moving in this world is before the minds of men, and in the hearts of many, as it has never before been. Some of those who imagine themselves most hostile to Christ and to His religion

are trying to bring in and realize His gospel of justice and peace and human brotherhood. It would seem that as in the time of the old Roman Empire the world was prepared for the coming of Christ Himself, so today the world is ready for the fuller coming of His Kingdom among men.

MERE INDIVIDUALISM is being left behind today in all departments of life. It is this false philosophy of life with its disregard alike of the law of God and the happiness of men which has led us into our present world crisis. And mere nationalism is proving equally to be impossible. We are being forced to realize that the world is one, and that we are all members of one family. And men are beginning to see that in a world that is one we need a world religion. The ideal of the Church of God, as a supra-national, as well as a supernatural, society makes today a fresh appeal. Men's minds are open to the ideal of the One, Catholic, and Universal Church as witnessing to the unity of humanity. No religion that is sectarian, or provincial, or local, or merely individualistic, can now satisfy either the hearts or the imaginations of men.

It is the widest outlook now which makes the greatest appeal. The movements at this time for unifying the great religions of the world give striking evidence of this, even though some of these movements may remind us of the famous offer of Sir Boyle Roche to give up the half of the Constitution, or if necessary the whole of it, for the sake of the remainder. These movements for religious fellowship are full of significance. It is the ideal of the world-wide Catholic Church, the Divine Society of which Christ is the Head and the Cornerstone, which alone is great enough to meet the visions and longings of this present time. It is in the universal fellowship of the Church, with its divine foundations and its true comprehensiveness, that these noble longings will be realized. It is the One, Holy, Catholic, Church of Christ which in its ideal, and in its very nature, stands against all barriers of caste, or race, or color, against all injustice between man and man, against all that divides and separates men from God and from each other. It is this Church, One, Holy, Catholic, and Apostolic, which binds us into fellowship with the saints, and the common people, of all races, of all ages, and of all lands. And it is this Church in which we declare our belief, and claim our membership, every time we repeat our creed.

What, then, is our part and work, as members of this Church, for the future of the Kingdom? How are we to help to bring Christ's Kingdom into this world? *First* and before all else as members of the Holy, Catholic Church of Christ we must be true to our spiritual heritage, and faithful to the responsibilities and obligations which this lays upon us.

As the Archbishop of York says in his message to this Congress, the Anglican communion has a special opportunity and responsibility "because it alone combines the full heritage of the continuous Catholic tradition with that of the Reformation and of modern knowledge. It is therefore capable of attaining to a Liberal and Evangelical Catholicism to which no other communion seems at present to aspire; but it can only hold together,

and fuse into unity, these various elements in its inheritance if it is fully loyal to them all, and maintains in its own life the historic structure which is the bond at once of its own unity and of its oneness with the Church of all times and of all places."

We must have always before us the vision of the One, Holy, Catholic, Church of Christ. The God-given opportunity of the Anglican communion, its uniquely central position among the separated Churches of Christendom, lays upon us a sacred and special responsibility. We must never for the sake of some supposed local benefit do that which is inconsistent with the faith or the order of the Catholic Church throughout the world. If bishops or others take action of this sort, in disregard of their obligations as ministers of this Church, they are not taking a broad view of the issues involved, they are taking a local and limited view and are leaving out of account the world-wide ideal of the Catholic Church.

THE EPISCOPAL CHURCH in this land and the other Churches of the Anglican communion must be true to their great mission. They are called upon to think of the Church of Christ in world-wide terms. They are called to bear their witness to a Catholicism which, as Bishop Gore expressed it, is "scriptural, liberal spirited, and comprehensive, but always Catholic."

It is so that we shall do our part for the coming of Christ's Kingdom in this world, and it is so that we shall do our part for the cause of world-wide Christian reunion.

Second. We must see more clearly, and help others to see more clearly, the vision of the Church as it is shown to us in the New Testament. We cannot expect men to see the place of the priesthood, and the sacraments, and the worship unless they see the New Testament vision of the Church itself. We must hold up more clearly before men St. Paul's great vision of the Church as the means which God has appointed for bringing to Himself all mankind in the fellowship of His dear Son. It is this glorious New Testament vision of the Church which the world so greatly needs today, and it is this belief in the Church which men need to make Christ Himself real to them. Men lose their sense of the supernatural power of Christ unless they believe in Christ's continued presence and work among us in His Church. We have an illustration of this in the recent book called *Re-thinking Missions*. We must call upon men to look away from the Church as it is to the Church as Christ intends it to be, and to realize that if it is God's eternal purpose to work through the Church it is in the Church that we must do our work for Him.

Third. And it is, of course, the duty of all who believe in, and belong to, the Holy Catholic Church to press for the realization of the ethical and social teachings of Christ's Gospel. We know how often, and how far, we have fallen short in this matter. There is a great call here to the Church at this moment. In the present world movements for justice, and peace, and brotherhood, the Church has a mighty opportunity. These movements are realizing the will of her Lord and Head. They are the marks of the coming of His Kingdom. It must not be said with truth that the Church is so engaged in ecclesiastical matters that she leaves to others the building of a better world. We are not to bring politics into our religion, but we are to bring religion into politics and into the whole of life. It is for us to show that membership in the Holy, Catholic Church is a matter not only of theology and theory but of life and service. It is for us to let the world see that the Church is here not merely for the building up of an ecclesiastical organization but for the bringing in of the Kingdom of God.

Fourth. Last, let us remember that while the truth which the Oxford Movement especially emphasized, the truth of the divinely founded and divinely commissioned Church as the organ of Christ's continued presence and work in this world is vital and essential to the Christian Gospel, the truth which the Evangelical Movement especially emphasized, the necessity of individual conversion to Christ, is equally vital and indispensable. A

Catholicism which is not truly Evangelical is dead and is nothing but an empty shell. We need always in the Church a great emphasis on personal conversion, and no one ever preached this with greater earnestness than Dr. Pusey.

It was that great priest of our own Church, William Augustus Muhlenberg, who suggested that we should call ourselves Evangelical Catholics. The Anglican communion throughout the world, and our own Church in this land, are called to bear witness to a Catholicism which is wholly evangelical, which is not disproportionately concerned with religious externals, which has for its one aim the bringing of men and women to Jesus Christ, and which stands for full intellectual and spiritual freedom.

We have our difficulties, our weaknesses, and our dangers, but we are a part of the Holy, Catholic Church, and God the Holy Spirit will guide us.

It is a great mission indeed and a great opportunity to which God is calling us. At this critical time in the history of the world we are called to hold up the ideal of a Church which is true to Scripture, which holds the full heritage of the continuous Catholic tradition, which includes also the truth of the Reformation, which welcomes all the truth of the present and the future at the risk of sometimes including error for a time as well as truth, and which realizes and faithfully proclaims the social implications and message of the Gospel. This is the Catholicism to which we are called to bear our witness. We need have no fear of the effect of error in the Church if we are true to Christ Himself, and to those great essentials which have bound the Church together and have been the links of its visible fellowship from the beginning, the common creed, the common sacraments, and the apostolic ministry. Let us have before our minds the spiritual power and freedom, the life and vigor, the startling innovations, the fearless grappling with new situations, and the victorious faith in the Risen and Living Christ which we see in the Church as it is shown to us in St. Paul's Epistles.

It is by bearing our witness for the New Testament ideal of the Catholic Church, in all its largeness, in all its fullness, in all its faith, and in all its fearlessness, that we shall do our part for the future of the Church and for the coming of the Kingdom of God.

RELIGIOUS "BEST SELLERS"

October, 1933

Morehouse Publishing Co., Milwaukee

General Books

1. Atwater, *The Episcopal Church.*
2. Bell, *The Life Abundant.*
3. Dilworth-Harrison, *E v e r y*
4. Keble's *Assize Sermon.*
5. Palmer, *Youth and the Church.*

Devotional Manuals

1. McKenzie, *Manual for Holy Communion.*
2. Little *Color Missal.*
3. Gilman, *In God's Presence.*

E. S. Gorham, Inc., New York

General Books

1. Carpenter, *Northern Catholicism.*
2. Knox and Vidler, *Development of Modern Catholicism.*
3. Dearmer, *Christianity and the Crisis.*
4. Palmer, *Youth and the Church.*
5. Frost, *Priesthood and Prayer.*

Devotional Manuals

1. Knowles, *Practice of Religion.*
2. *In God's Presence.*
3. *English Missal.*

WERE THE ethical teaching of the Catholic Church once again allowed to develop freely and peacefully, under the aegis of her moral sanctions as God's representative on earth, there is no doubt it would evolve side by side with all new developments of modern life and industry, and would prove perfectly adequate to meet all the necessities of the complex civilization of the present time.—EUSTACE DUDLEY, in *National Resurrection*.

Sources of Our Faith and Our Faith in the Sources

The New Testament

By the Rev. Frederick C. Grant, S.T.D.

Dean of Seabury-Western Theological Seminary, Evanston, Ill.

IT OUGHT to be said at once that the New Testament is *one* of the sources of our faith, not the sole and exclusive source. This may appear to some persons, of traditional Protestant and especially Evangelical bringing-up, to be a very radical and revolutionary principle. But it is certainly no new principle: it is as old as Anglicanism, and older, for it is clearly involved in the outlook of Catholicism, and is presupposed in the tradition of the Great Church everywhere outside the circle of sixteenth to twentieth century Protestant biblicism.

The sources of our faith are manifold and various. (1) Scripture is one source—culminating in the New Testament. (2) Tradition is another—a vital, living, and life-conveying factor, by no means something dead and lifeless, but including, for example, the personal influence of men of faith who hand on the tradition. (3) Still another source is private religious experience—the reaction of the individual to the tradition or teaching of the Church, and to the personal handing-on of it by those who believe; his response to the knowledge and illumination conveyed by the Scriptures; and then on beyond these the creative inner life of the man himself in a progressive and increasingly close union with God, with the Will and the Wisdom, the Power and the Love of the Eternal. And there are still other sources, in the rich and ever renewed and inexhaustibly fresh, creative life of faith.

Thus Scripture, and as a part of Holy Scripture, the New Testament, is only one source among several. It is really truer to say that the New Testament is one of the sources *for* our faith, than the source *of* our faith—using the term “source” now in the historical sense. That is among the source-materials for an account of the origin of Christianity, or of the Christian Church, or of the Christian faith; among the source-records for the history of divine revelation, for an account of the ways of God with men, the New Testament holds a unique and insupplantable place. As we sometimes say, “the Bible *contains* the Word of God, rather than simply and exclusively *is* that Word. It contains a *record* of the divine revelation, rather than simply and directly *is* the revelation.” And what is true of the Bible as a whole is certainly true of the New Testament part of it.

THIS VIEW of the New Testament, and of the Bible generally, is remarkably consonant with the modern outlook upon all past history and literature. It does not require any different *kind* of literary or historical training to understand the Bible, and interpret it in the Christian sense, from that employed in the study of any other ancient literature or history—Greek, Roman, Persian, Egyptian, or any other. Indeed, we have come to discover that it is only when one approaches the Bible as he would approach any other body of literature or collection of historical documents that he learns how distinctive it is, and how different from every other. The uniqueness of our sacred literature comes out, not as a result of treating it as unique, but, by a delicious surprise, as the result of approaching it just as we approach any other literature. In Coleridge’s phrase, we do not so much find its inner meaning as that inner meaning “finds us,” and suggests no end of applications and unfoldings against the background of our everyday life and thought. In the Barthian

THIS paper is one of a series on “Liberal Catholicism and the Modern World,” written for THE LIVING CHURCH by leading scholars of the Church, under the general editorship of Dr. Frank Gavin, of General Theological Seminary. ¶ The series as a whole is designed to apply the faith and practice of Liberal Catholicism to the many phases of modern life and thought. Each paper is complete in itself.

language, it “cuts across” our little world of aims and aspirations, desires and satisfactions, like a shaft of light. We ought properly, then, not try to set this literature off in a class by itself as sacred and therefore requiring special handling lest its fragile spiritual content be damaged or destroyed. Place it on the shelves with the other histories, the other philosophies, the other anthologies of religious poetry and hymnals, the

other lives and letters, and let men freely compare them! Let it find us, and speak to us, as it will, in the midst of our busy days of toil, of our human hopes and yearnings, our cares and despairs and frustrated ambitions, our sacrifices and our sins. Let us apply to this literature the same canons of literary discrimination and of historical research that we apply to any and every other body of literature, ancient or modern. Then we shall really find for ourselves wherein it is distinctive and unique, and inspired—certainly in the sense that it is inspiring; for its inspiration is not merely some mysterious and external power that once called it into existence, but one which inheres within it still, and speaks to us in a language we can understand, out of the very midst of the divine and superhuman Reality therein disclosed for all who have eyes to see and ears to hear.

THE CHRISTIAN RELIGION does not require anyone to go contrary to his own experience, either in faith or in conduct: *i.e.*, not contrary to what in popular language is called “reason,” or the conclusions we draw, the outlook we derive, from our experience. This has ever been God’s way with man; else what was “reason” for, which God implanted in us as a guide through the mazes of conflicting sense-impressions and of opinions—the latter but little removed, as Plato said, from the realm of sense-impression?

(1) In the Old Testament we have the record of an evolving religion, rising slowly but steadily out of the morass of primitive Semitic paganism, with many a detour and many a cul-de-sac, as divine truth gradually dawned upon the minds of spiritually gifted men and women. How did it come to them? Out of their own experience! And yet there was ever a sense of objectivity, of “other-ness,” like the flashing intuitions of the poet and the seer, like the sudden rearrangement of the data and the resulting problem’s solution for the inventor and the engineer, the laboratory scientist and the physician. Human experience provided the data and the problems; then came the moment of vision, with its new perspective, in which the facts fell into line and the prophet saw things in right relation, and in their unity and wholeness, in their subtle inter-relation of meaning and of divine purpose. In some such way as this dawned the truth of God’s holiness, God’s justice, God’s changelessness, God’s unceasing care for Israel, and His boundless wisdom and love. For these are the really *essential* characteristics of the Old Testament revelation of God—not his “wrath” or “jealousy” or vindictive “hate”; though there be some element of truth in them, much beclouded by human misconception, these latter qualities are really primitive, and go back to lower levels than the distinctive Hebraic contribution to emerging spiritual religion.

(2) And the same is true in principle of the New Testament.

God does not crash in upon the scene in dumbfounding portents and displays of power. Rather, it is out of men's daily experience, in company with the Lord Jesus or in His unseen Presence, that there gradually emerges a new realization of the wisdom and goodness of God, of the greatness of His plan for human life, of the expectation that God Himself sets upon His children, of the infinite love, even unto sacrificial death, of the divine One Himself, of the "grace" and gentleness of the infinite "Power of God," of the "unsearchable riches of Christ," of "the power of an endless life" begun here and now but reaching forward without limit or restriction in union with Him; these were matters of *experience* men had, either in company with Jesus during His earthly life, or in union with Him after His resurrection and ascension. Out of this experience grew the faith that led to the spread of the Gospel throughout the known world, to the concrete organization of the Church with its ministry, to the perpetuation of the Sacraments, to the writing of the books later gathered into the New Testament. Back of it all lies a faith rooted in experience. Enshrined within it, and streaming through it, is a self-perpetuating Life, derived from God Himself, the Holy Spirit; and both the experience and the faith, and likewise the process of faith deriving from experience, are as available to men and women today as they were in the first century.

This is essentially the Catholic view: Faith is no starkly supernatural gift, coming outside all relation to ordinary experience, conferred either upon the elect (as in Calvinism) or as the condition of individual justification (the older Evangelical view); nor is it somehow tied and bound within the covers of some strange book, full of mysterious hieroglyphs, to be deciphered only by a professional group of interpreters or by the aid of some extra gift of insight conferred upon the favored individual here and there. No, faith is supernatural enough; but it comes to us, grows within us, emerges out of our own experience, along the channels of the natural, and in ways any normal person can perceive. And so has it been, in the large, and upon the social scale of the great historic world faith which we call Christianity. The New Testament did not produce the Christian faith; it is only its earliest written record. Back of the New Testament, back of the earliest movement of the Christian Church upon its long course of history, back of its organization and worship, back of its first impacts upon the surrounding world, was a faith born of experience—the human experience of the divine. Its continuity is not the continuity of a tradition, merely, say the traditional interpretation of a sacred book (examples of which may be found in many religions), or of a creed—an intellectual formulation of the faith in terms of the philosophy of a particular age, often in terms of particular heresies or perversions of the true doctrine, which were thus to be ruled out by authority; the continuity of the Christian faith is the continuity of a divine-human Life, in contact with which men in the first century, or in the tenth, or the twentieth, have found, as they may still find, the unveiling of the heart of God and the revelation of the meaning and significance of human life in union with the divine.

When we call this the "Catholic" view, it is with no invidious motive, but, first of all, with the wish to use an accurate historical term in the most strictly accurate way. As a matter of simple fact, this view has dominated the thought and theology of the historic Catholic Church. But in the next place, as a Liberal Catholic would hold it, this view is by no means limited exclusively to members of the Roman, Anglican, and Orthodox Churches! There was a time, perhaps, when sixteenth century theological formulae were taken in full earnest, and when the ordinary European or American Christian knew perfectly well what he meant by faith, creed, Sacraments, and other Christian theological terms. But the theological dykes of the Reformation and Counter Reformation periods have long since seeped through; and today one may find many a mystic among the Calvinists, many a sacramentalist among the Puritans and Independents, many a Catholic (in his essential outlooks) in other folds than

the Roman and Anglican. In fact, as some of us view the history of these hectic four centuries just past in Western Christendom, Protestantism and Catholicism do not seem mutually exclusive terms, altogether, so that one must be *either* one or the other. Both modern Protestantism and modern Catholicism have their roots in the past; while as for the older Protestantism, it is simply meaningless apart from the Scholasticism which it presupposed. Rather, as some of us view it, Protestantism itself, with all its varieties and sub-variations, is destined to turn out in the end to be but one episode in the long life of the Catholic Church, partly within it, perhaps partly outside it—just as other movements, some of them avowedly "Catholic" and never questioned in their time, have proved to be partly within, partly without, the main central stream of historic Catholicism. What is positive and fruitful in Protestantism will contribute, eventually, and is already contributing now, to the enrichment and strengthening of the Catholic Church. What is negative and harmful will be overcome and forgotten, eventually—is, indeed, already losing its force: *e.g.*, the purely and divisively individualistic interpretation of religion, for which Protestantism has generally stood since the days of Luther. Similarly, what is false in the interpretations and emphases of the historic "Catholic" Churches will be done away; only what is true will survive, in the long annals of the One; Holy, Catholic, Apostolic Church. It is too early to predict the eventual form the Protestant contribution will take, as a movement *within* the broad circle of the Catholic Church; and we need really to remind ourselves that the Church's history is only begun; its primitive age is far from ended, even now; we are still "in the morning of the times," and "we know not what we shall be," in the long course of the working-out of God's wise purposes. We may be sure that "Protestantism," despite its etymology and its historical origin, as a term of controversy, and its too-generally negative connotations—points naturally seized upon, and made far too much of, by our controversialists—has stood for too long a time for something positive and really noble in the religious life, to be recklessly discarded; while the movement it represents has a genuine contribution to make to the life of the Catholic Church that is to be—a present reality in the spiritual world, and partly realized in time and space, but still far from the full realization of its divine and ideal reality. As certain old Greeks would have put it, the Catholic Church is a paradox and a mystery: already a divine and super-substantial reality, it is at the same time in process of becoming, as it is "realized" ever more and more perfectly in the midst of time and upon the level of this "natural" universe.

IT IS QUITE TRUE, a greater reliance was placed upon Scripture in times past than is placed there today. This was especially true in the period following the Reformation, though its beginnings may be traced in Scholasticism. As a result, modern Christianity (*i.e.*, since the fifteenth century) has been more largely a "religion of the Book" than was the religion of the ancient Church. One important reason for this has been, no doubt, the invention of printing, and the consequent circulation of the Bible in vastly larger numbers. Once, the argument ran: (1) Holy Scripture is the infallible record of the divine Revelation; (2) its authority is amply buttressed and supported by the miracles it records; (3) its contents must accordingly be accepted by everyone. One might suspect that an ecclesiastical-political motive was at work here—*e.g.*, in Protestant controversy with Rome; but the fact is, the tendency was as clearly at work in Roman circles as in Protestant, and goes back to Pre-Reformation times. There is a fascinating passage in Quiller-Couch's *Oxford Book of English Prose* illustrating the attitude of Post-Reformation controversialists, both their theology and their pugnacity; one in which a doughty Protestant tried to force Protestant theology upon a group of Jews, by appeal to the biblical miracles; such efforts failing, he resorted to force, with only a little more success! But today, biblical criticism, and the newer historical and psychological approach to the study of re-

ligion generally, have changed all this; and the logic of appeal to biblical authority, or to the miracles, is about as antiquated, in most circles, as the appeal to physical compulsion. The question arises, for those who have relied exclusively hitherto upon scriptural authority: What is to take the place of the Bible, now that biblical criticism has weakened the foundations of its authority? For one who shares the Catholic view, even in a measure, the question is by no means as baffling as it is for the traditional Protestant. For the Bible has never occupied, for him, the supremely authoritative place it has held in Protestant theology and religious thought. The real authority for him is to be sought and found in the life of the Christian Society; in the experience of the Fellowship; in the long-continued and vitally continuous, and manifoldly various, and all-embracing, and patiently thought-out, experience of the whole Church of Christ, reaching back in its origins to the very beginning of the Christian Movement in history; back even behind the New Testament and its earliest sources; and reaching out to embrace all men everywhere in its universal appeal, drawing them ever closer to the heart of the Eternal. For him, the New Testament is "the Church's Book" in a profoundly real sense. The Church produced it, wrote it, gathered it into a volume, sanctioned it as canonical and inspired and on a level with the Scriptures of the Old Testament, God's Revelation to the Jews; and throughout its pages it presupposes the faith and activity of the Church, which brought it into existence.

NOW the astonishing thing—not so astonishing, though, grant it be true—is that this old and soundly Anglican and Catholic traditional view of the New Testament is the one to which more and more of the New Testament scholarship of our day is steadily turning. To mention only one tendency of present-day critical scholarship, students of the Form-historical School (what the Germans call *Formgeschichte*) find the sources of the Gospels quite inexplicable apart from the growing faith of the Church. Not only the Epistles and Apocalypse—obviously, they spring out of a Church-environment, and presuppose the activities and problems of the Christian faith in every line: but even the Gospels are now seen to be inexplicable on the older lines of purely individual literary authorship. As Professor Ernest Burch has remarked: "The Gospels are primary documents for the early Church; they are only secondary sources for the Life of Jesus." That is, the Gospels are sources for the Life and Teaching of the Lord as the Church conceived and believed in Him. They show us Jesus as seen through the eyes of the Church's faith. The truth of this is steadily coming home to New Testament students. We simply haven't the data for a Life of Jesus in the modern sense of a biography; on the chronology, for example, we are wholly at sea, since Mark's order is now recognized to be a subject-sequence for the most part. But we are not wholly at a loss, and scepticism of the "Christ-myth" sort has no longer a leg to stand on. For we are back once more about where the writers of the New Testament themselves stood, say in 68, or 85, or 110 A. D. What they give us is no fanciful picture, but the tradition as they knew it, handed down in their churches, in Rome, in Antioch, in Cæsarea, perhaps in Jerusalem itself. St. Luke had taken particular pains to gather and sift these traditions; fortunately, he was a historically-minded conservative with a deep sympathy for the Jewish Christians whose traditions he collected. We are not likely ever to get behind the sources he used in writing his Gospel, or behind those used in Mark. But it does not greatly matter, from the religious point of view. For purely historical purposes, it is different—the chapter in ancient history devoted to the life and teaching of Jesus and the rise of the Christian Church could be vastly enlarged had we the materials; the articles in historical or biographical encyclopedias could be greatly enlarged and improved. But it is extremely doubtful if either the general impression or the fundamental interpretation of the Life of our Lord would be much altered by the recovery of any sources such as might conceivably have been written down or have survived from that far-off time.

"This is all ye know . . .
And all ye need to know."

For the Gospels give us, not bare historical facts, about journeys, and incidental personalities, or the background, about Pilate and Caiaphas, and the fishing industry in Galilee; they convey to us "the words of eternal life," and they confront us with Him who, as man, "spake as never man spake," and whose life and character was the manifestation of God in human flesh.

But it is at least surprising that modern scholarship finds it impossible to interpret the New Testament except along the lines of the Church's oldest and most widely accepted view of her own sacred literature. Though details of interpretation widely differ, the main, general position now seems securely established; and that is certainly a real gain.

THIS WEEK'S COVER

OUR COVER this week is a reproduction of William Holyoake's painting, which hung in the Royal Academy, London, about 40 years ago. It was purchased by the father of the late Sir William Forwood, director of the Cunard Line of steamships going to and from America, and hung in his bedroom until his death, when Sir William removed it to Bromborough Hall, his own home near Liverpool. In 1922 the picture was presented by Sir William to Windermere Parish Church War Memorial Chapel, which he built in memory of the 71 parishioners killed in the war.

The picture was painted from life by Mr. Holyoake in the chapel of the Foundling Hospital, London.

At the west end of the chapel is a golden glass window copied from Napoleon's Tomb in Paris and a church in New York, and when the sun sets a glorious golden light is cast upon the picture. The orphan girl is looking toward the parish roll of honor.

Windermere Parish Church was originally only a chapel of ease under Kendal Church, and in token of subjection the rector of Windermere pays to this day an annual pension to the vicar of Kendal. The building houses numerous memorials, one of them being the coat of arms of John Washington, 1403, 12th ancestor of George Washington. This is depicted in a section of the east window. The stars and stripes in the Washington coat of arms gave to the United States its emblem in honor of our first President.

The artist, William Holyoake, was born in Birmingham, England, in 1834 and died in 1894. At an early age he entered the art school in Birmingham, going thence to London Academy, where he later was curator. For a number of years he was vice-president of the Society of British Artists and held several high offices in the Royal Academy. Among his best known works are: The Sanctuary, which hangs in one of the chapels of Westminster Abbey; the Home in Nazareth; and the Broken Vow.

VENI, CREATOR SPIRITUS

SET in my heart, O God,
Thy still inviolable shrine—
Let me rebuild belief, O God,
In the immense design.

Incense and tapers burn
As in a high, dim place,
But let not questioning return,
Nor let me scan Thy face.

Here guard a world remote
From passion or regret;
Here grant lost angel music float
And Bread and Wine be set.

Let Thy breath briefly stir
Where hope kneels to receive;
So be no ecstasy occur,
Make me believe—believe!

LOUISA BOYD GRAHAM.



The Living Church Pulpit

Sermonette for the Twenty-second
Sunday after Trinity

The Spirit of Forgiveness

By the Rev. Thomas McCandless
Rector of St. Michael's Church, New York City

"How oft shall my brother sin against me, and I forgive him?"—ST. MATTHEW 18:21.

IN THE GOSPEL for the day, St. Peter's question and our Lord's reply bring at once to mind the awful—in the true sense of that word—petition which we daily take so lightly on our lips: "Forgive us our trespasses, as we forgive them that trespass against us." "As our Saviour hath taught us, we are bold to say"—and just *how* bold, it is well for us all to realize.

Forgiveness lies close to the heart of all religion. The sense that "we have done amiss" was possibly the first stirring of the Holy Spirit in the human heart. It was God making ready the soul of man for the revelation of Himself. As the vision of God grew ever clearer, the sense of sin burdened man's soul more heavily till the weight became insupportable. For man could not forgive himself. From within came all manner of desires, appetites, lusts, that were (he knew) somehow evil. Forgiveness had to come from One outside himself. So man learned to call upon God. And slowly he learned that God is more ready to forgive than he to ask—that the joy in heaven over the sinner that repenteth is due to the fact that forgiveness, free and full, awaits the truly penitent. The "sin offering" of the Old Testament is not to be thought of as a bribe for hoped-for pardon, nor, so to say, the compounding of a felony. It was a thank offering to God for forgiveness already received. Our minds are wearied when we read Leviticus. The offerings for sin and the whole sacrificial system of Judaism were a sincere and artless attempt "to get right," as we sometimes rather dreadfully phrase it, "with God."

Not till Jesus came did mankind have the barest notion of the cost of forgiveness. It was thought of as a judicial act—the magnanimity of a judge who foregoes the satisfaction for outraged justice he could so easily extort. The picture drawn by our Lord gives both sides of forgiveness—the son who had sinned against heaven and against his father, and the father whose long waiting for the errant son was itself a crucifixion—"for this my son was dead."

We sit, like the Prodigal, in a far country, till we enter into the joy of a forgiving spirit. Perhaps too much our minds are filled with our own transgressions and the bitter need we have of God's forgiveness. After all, it was the sinner who was directly the cause of joy in heaven. Indirectly, God's own grace had led the sinner to repentance. But with daily, hourly, proofs of God's readiness to forgive us our trespasses, we should let be born in us that spirit of forgiveness, that understanding and sympathy which has no arithmetic and no measure, whose forgiveness is as limitless as brotherhood itself.

"How oft shall my brother sin against me, and I forgive him? Till seven times?" Poor Peter was thinking of the high standard suggested by earlier rabbis: "If a man commit an offense once they forgive him, a second time, and a third, they forgive him; the fourth time they do not forgive him." But Jesus knows there is no limit to our need and to God's readiness. It is the spirit of forgiveness, which cannot be numbered or measured, born of gratitude for God's many mercies to us, which should animate the followers of Christ.

THE *Chautauqua Daily* gives us the following thought-provoking paragraph: "He is a proud father who says of his boy: 'My son is associated with me in my business.'" Is it not likely that God feels that way about the children?

—*Lutheran News Bulletin.*



Churchwomen Today

Ada Loaring-Clark, Editor

CHURCHWOMEN EVERYWHERE are joining in prayer today, November 11th, and we know that effectual, fervent prayer availeth much. We expect a very direct answer to this outpouring of prayer. Mrs. John R. Wheeler, of the national

Power Through Prayer

executive board of the Woman's Auxiliary, writes me that one of the most salient things during the four intensive days of

the last meeting of the executive board was the time spent with Sister Elspeth of the Community of the All Saints' Sisters of the Poor, whose mother house is at Orange Grove, Md., near Baltimore. Sister Elspeth used to prepare those helpful prayer leaflets for us. The board was meeting at Bernardsville, N. J., at the retreat house for women. Mrs. Wheeler says:

"Sister Elspeth gave us the most beautiful meditations and prayers in her impressive, quiet way. We felt at the end of that hour completely lifted out of ourselves, and no words of mine can do her justice. An informal conference on Prayer was held on the evening of the same day with Sister Elspeth again leading. Such questions as the following gave us much of which to think:

"Are we looking for reality in prayer?"

"Are people that pray better or more lovable?"

"Do they respond to requests for prayer?"

"How shall we teach our young to pray?"

"Are we using the spiritual resources of the women of the Church?"

These are questions of vital importance to each one of us as we try to follow His steps. Through prayer and the sacraments we shall receive the power that shall enable us to *become* and to *serve* in the upbuilding of the kingdoms of our Lord and of His Christ. May He give us a large measure of Power, so that we may be more efficient and render fuller service.

AMOST HELPFUL PLATFORM for women's work in the Church has been presented to the women of the diocese of Massachusetts by the women's division of the Church Service League of which Miss Eva D. Corey is the vice president in charge of woman's work.

Massachusetts

Four aims are presented which might well be adopted by women generally and suggestions for carrying out these aims are given. Every woman has her problems and in her program for her own life has, or should have, very definite aims for solving those problems. Only too often, I fear, we have no definite aims for our religious life. So I am giving you this platform presented to Churchwomen in Massachusetts, hoping that many may be helped to more definite aims and decisions.

First Aim—To try to increase in the knowledge and love of God through a clearer understanding of the teachings of Christ; of the faith as our Church interprets it; and by the practice of the Presence of God.

Second Aim—To seek to understand the spiritual values the Church contributes to life and what the world owes to the Church; with a view to helping every woman and girl realize that she is needed to raise the work of the Church to the highest standards, if the challenge of the present day is to be met.

Third Aim—To enlarge our conception of Church work and help every woman and girl in the parish to realize that service for Christ, through the Church, may be rendered in many ways and in many places.

Fourth Aim—To provide definite suggestions based on prayer, education, work, and gifts in the fields of the parish, the community, the diocese, the nation, and the world, whereby every woman and every girl in the parish may find some way of expressing her religion consciously in service for the Living God.

Browning's Arguments for Immortality

By Eunice Wingate Quimby

FIFTY YEARS AGO near Geneva, Switzerland, was a villa called La Saisiaz, meaning "the sun." While Browning and his sister were guests there one autumn, a dear friend among them died suddenly. In the poem *La Saisiaz*, which has been compared with Tennyson's *In Memoriam*, the poet pleads:

"Only grant a second life; I acquiesce
In this present life as failure, count misfortune's worst assaults
Triumph, not defeat, assured that loss so much the more exalts
Gain about to be."

The latter part of the poem is a dialogue between Fancy and Reason. The latter speaks gently of death—

"When a touch sets right the turmoil, lifts his spirit where
flesh-freed,
Knowledge shall be rightly named so, all that seems be
truth indeed!"

If the earthly life of the senses is all man is capable of appreciating, then the death of the body would end all. But this the monologist in Browning's first poem, *Pauline*, questions.

"How should this earth's life prove my only sphere?
Can I so narrow sense but that in life
Soul still exceeds it?"

Abt Vogler was a German musician, who invented an instrument called an orchestrion. He died a few years before Browning was born, but the poet imagines him soliloquizing as he extemporized on his instrument. He abounds in faith that all good things are eternal.

"There shall never be one lost good! What was shall live as
before;
The evil is null, is nought, is silence implying sound;
What was good shall be good, with, for evil, so much good
more;
On the earth the broken arcs; in the heaven, a perfect
round.

"All we have willed or hoped or dreamed of good shall exist;
Not its semblance, but itself; no beauty, nor good, nor
power
Whose voice has gone forth, but each survives for the melodist
When eternity affirms the conception of an hour."

Abt Vogler has been rated "the richest, deepest, fullest poem on music in the language."

In the powerful poem, *The Ring and the Book*, the good monk questions:

"This life is brief and troubles die with it:
Where were the prick to soar up homeward else?"

Paracelsus is a stimulating poem of the philosophical adventures of a young medical student, who leaves his dear home friends to find himself and God. After varied experiences he returns to his friend Festus, and in the course of their conversation Paracelsus exclaims:

"I had immortal feelings; such shall never
Be wholly quenched: no, no!"

As he later on bemoans the pleasant past, Festus tries to comfort him.

"It is our trust
That there is yet another world to mend
All error and mischance."

In *Old Pictures in Florence* the poet regrets the wear time brings to these masterpieces, and imagines the wide contrast between the earthly and heavenly life.

"For oh, this world and the wrong it does!
They are safe in heaven with their backs to it,
The Michaels and Rafaels,

* * *

Do their eyes contract to the earth's old scope,
Now that they see God face to face?"

Farther on in the poem we find the simple affirmation,

"Things learned on earth we shall practise in heaven."

MRS. BROWNING was interested in the career of Louis Napoleon. The poet, true to his philosophical tendency to study the development of the soul, beside which he thought little else worth study, wrote *Prince Hohenstiel-Schwangau*. He represents Napoleon III describing himself as

"Having regard to immortality
No less than life—"

He ventures his idea of heaven in these words:

"I suppose Heaven is, through Eternity,
The equalizing, ever and anon,
In momentary raptures, great with small,
Omniscience with intelligency, God
With man,

* * *

As sure to ebb as sure again to flow
When the new receptivity deserves
The new completion. There's the Heaven for me."

In *Aristophanes' Apology* Browning puts into the mouth of Aristophanes, the Greek writer of comedy,

"O'er falsehood truth is surely sphered,
O'er ugliness beams beauty, o'er this world
Extends that realm where, 'as the wise assert,'
Philemon, thou shalt see Euripides
Clearer than mortal sense perceived the man!"

Some intimate lines are addressed to Mrs. Browning in *One Word More*, expressing his absorbing love for her.

"I shall never, in the years remaining,
Paint you pictures, no, nor carve you statues,
Make you music that should all-express me;
So it seems; I stand on my attainment.
This of verse alone, one life allows me;
Verse and nothing else have I to give you.
Other heights in other lives, God willing;
All the gifts from all the heights your own, Love!"

The familiar opening lines of *Rabbi Ben Ezra* have consoled and encouraged many for approaching age.

"Grow old along with me!
The best is yet to be:
The last of life, for which the first was made."

This Jewish philosopher of the Middle Ages declares toward the end of the poem:

". . . All that is, at all,
Lasts ever, past recall;
Earth changes, but thy soul and God stand sure."

The *Atlantic Monthly* recently published two articles by Prof. Leslie Hotson of Haverford College, giving the result of his research among British archives concerning the Mermaid Tavern in London, where literary notables gathered. One of Browning's poems is entitled *At the "Mermaid,"* in which he represents Shakespeare talking to Ben Jonson and others. Regardless of others' want of faith Shakespeare proclaims triumphantly:

"Must in death your daylight finish?
My sun sets to rise again."

THE BEST HOPE for the reunion of Christendom is not to be found in the confident assertion on the part of any one Church that it is the proud possessor of the whole of revelation. It is to be discerned rather in the grave disquiet occasioned to all the best minds in the Churches by the patent evils of disunion.

—The Bishop of Carlisle.

Books of the Day

Rev. William H. Dunphy
Editor



THE POWER OF THE COMMONPLACE. By Theodore Cuyler Speers. Harper & Brothers, \$1.00.

A VOLUME of sermons in the Harper's monthly pulpit series by one of the eminent young ministers of the Presbyterian Church. They are not particularly distinguished in either literary form or sermon craftsmanship. The titles of the sermons are sometimes misleading as in the case of the second—"More to be Desired than Gold"—and sometimes they are so ambiguous as to suggest nothing as in the case of the seventh, "Between the Generations." And yet both are good sermons for which really descriptive titles wouldn't have been difficult to find. In fact there is not a poor sermon in the book, but we like most the first, which gives the title to the book, and the last, "Building for Security." M. C.

THE MODERN DILEMMA: THE PROBLEM OF EUROPEAN UNITY. By Christopher Dawson. Sheed and Ward, London and New York, 1933, pp. 113, \$1.00.

IN THIS well written and beautifully printed little volume, the author discusses present-day trends, and the need of adjusting ourselves to the vast movement of change which is sweeping over the world, "tearing the old civilizations away from their traditional moorings and threatening to wreck society both spiritually and materially." He feels that the greatest dangers that threaten our civilization spring from the spirit of exclusive nationalism and from the inability of the old national state system to cope with the needs of the day. The only way by which our civilization can recover its balance and stability is by the restoration of the spiritual element, which is equally important in the present as in the past.

The modern dilemma is defined as "an issue that may be expressed as the choice between religious and secular ideals or between the spiritual and the materialistic view of life." The secular and materialistic impulses and activities have led mankind into chaos and despair. "It is only in the light of religious experience and of absolute spiritual principles that human nature can recognize its own greatness and realize its higher potentialities." But in order to regain its influence, religion, or rather Christianity, must recover its unity and its social activity. The author points to a solution in the Roman Church, which he believes to be the most adaptable and most ancient of all existing institutions.

E. L. P.

INTRODUCTION TO THE OLD TESTAMENT. New Edition Revised Throughout. By John Edgar McFadyen. The Macmillan Co. New York, 1933, pp. 400, \$2.00.

THIS is a good and interesting treatment of its topic by a first-class scholar in his field and rather nearer a "popular" treatment than is usual in such a book. It is, of course, a revision of a book that first appeared more than 25 years ago but the writer has done a good job in bringing it up to date, rather better than is usual in such revisions.

The conclusions reached are, apart from details, not at all novel or startling—rather the usual conclusions of reasonable, cautious Old Testament criticism. But this is, of course, no complaint, rather to be desired. For great revolutions in the field are hardly to be expected now; and even if attempted should receive very thorough sifting before being allowed to find their way into the text books.

I see nothing about this new edition to make it at all likely it will supplant Driver as the really big thing, even if its age is much to be regretted. But among the less massive works it may well take high rank. It is at least well worth reading and owning.

FELIX L. CIRLOT.

CHRISTIANITY AND PHILOSOPHY. By D. Miall Edwards. Charles Scribner's Sons, 1932, pp. 359, \$3.00.

THIS BOOK is a combination of some very good summaries of the past and present relationships between Christianity and philosophy, and some very unhappy attempts to restate the cardinal points of Christian theology. Dr. Edwards is especially capable in his review of the breakdown of materialism and naturalism and in his appreciation of the favorable systems which are in vogue today when nearly all the schools see the philosophical necessity of finding room for the "values" of mankind's highest experiences. The chapters dealing with the history of this change in modern philosophy ought to be of great help to anyone who wants to refresh his mind on the crucial points where the old religion-stifling systems were forced to give way.

To Dr. Edwards' attempt to improve on the Church's formularies one cannot be fair in a brief space. His exposition of the Trinity is frankly modalistic. He rejects the doctrine of the Son's two natures, but at the same time uses loose language about Christ being "divine." "The resultant conception of Christ" at which he arrives "is that of a human personality wholly interpenetrated by God's intimate indwelling" (p. 329). His Gospel comes to this, that "there is holy love like that of Christ on the throne of the universe" (p. 333), and that "Christ is eternally in God . . . as a principle of Saviourhood" (p. 352).

Dr. Edwards makes at least two assumptions the falsity of which at once is evident to the Catholic. The first is that doctrinal definitions were meant to be, or at least ought to be, capable of the most rigid logical tests. He forgets that the Church's definitions are "symbolical" in the sense that they are the best language can do to preserve truths but impartially revealed, and at best incapable of complete human comprehension. The other false start Dr. Edwards makes is that he thinks that the truth he is trying to preserve is the only truth worth preserving. He seems willing to forego personal communion with and worship of the ever-present Christ, for the assurance that in God there is a principle of Saviourhood. The Church has not been willing thus to betray her experience that Jesus Christ continuously lives, her Lord and God, not as a principle but as a person.

H. R. B.

FAITH: AN HISTORICAL STUDY. By Stewart Means. Macmillan, 1933, pp. 334, \$2.50.

IN THIS unusually well written book Dr. Means traces the rise, development, and constantly changing meaning and practice of that which he calls "faith" (though it really needs a more comprehensive phrase) through all the major epochs of the Church. Actually the work is a running commentary, in spots necessarily sketchy, upon many aspects of Christian history, which Dr. Means obviously surveys with the eye of a Protestant and a "Liberal." The best chapters in the book are the two dealing with the Scholastics and with Luther. One feels that Luther receives a bit more than justice and the Schoolmen a great deal less, but Dr. Means places almost all his trust in the empirical approach to religion, and in the witness of "piety" and experience, with not enough appreciation of the great complementary values which the Church has drawn from that ageless school which since Plato has kept its faith in reason, and which today is still necessary as an interpreter to give meaning and evaluation to the facts which induction and experience collect.

H. R. B.

THE OXFORD MOVEMENT 1833-1933. By Shane Leslie. Milwaukee: Bruce Publishing Company, 1933. Pp. 188. \$2.00.

ANOTHER BOOK on the Oxford Movement appearing in the Science and Culture Series. The purpose of the series, to provide the discriminating reader with a (Roman) Catholic literature expressive of the Catholic tradition of learning, offering authentic and authoritative discussions of problems of universal interest, indicates the point from which the Oxford Movement is viewed.

Mr. Leslie is thoroughly at home in the England of which he is writing. No one could accuse him of lack of knowledge. But he himself says that no one not an Anglican could understand Anglicanism. One does not quarrel with his facts, but with his understanding.

He also seems to be lacking in sympathy. His characterization of men and events often amounts to caricature. The movement is to him a reaction against a lax latitudinarianism, and its end the disestablishment of a Catholic-minded Church.

D. C.

NEWS OF THE CHURCH

Prominent Layman Aids Bishop Taitt

Council Elects Spencer Ervin Vice-Chairman; New Official to Help in Business Duties

PHILADELPHIA—At a recent meeting of the diocesan executive council, Spencer Ervin, a member of St. Asaph's Church, Bala, Pa., was elected vice chairman of the council and the Rev. James F. Bullitt, archdeacon of the diocese, was elected secretary.

As vice chairman, Mr. Ervin will serve in close coöperation with Bishop Taitt in the administering of the business of the council. Mr. Ervin, born in Philadelphia on February 9, 1886 brings to his office a devotion to the Church covering a period of many years.

He graduated from Harvard Law School in 1910, is a member of the Philadelphia Bar, serving six years as treasurer of the Philadelphia Bar Association and also is a member of the Board of Governors. In 1927 he gave up the practice of law.

In his regular message to the diocese, published in the *Church News of the Diocese of Pennsylvania* Bishop Taitt says:

"Ever since your present Diocesan has been in office he has felt the need of the assistance of a man of education and culture; of comfortable financial condition so as to give his service free of charge; and of such consecration to God that all will recognize the Spirit of Christ as the inspiration of that service. He has found such a man in Mr. Spencer Ervin who has consented to take a position with the title 'vice-chairman of the Executive Council.' He will be glad to consult with vestries and others and to give any information concerning the work of the Church, especially its missionary work. He is willing to act as the Bishop's messenger that the knowledge of the work may become the possession of all who wish to know.

"To the Bishop he has been well known for his Christian zeal and service for many years. He is also well known to a large number of our active Church workers. The Bishop knows that he will receive the most cordial and affectionate welcome from the diocese and that God's richest blessing will rest upon his labors."

Canon Streeter Invited To Deliver Hale Sermon

CHICAGO—Canon Burnett H. Streeter, D.D., of The Queen's College, Oxford, has been invited to preach the Hale Sermon after Easter at Seabury-Western Theological Seminary. His subject will be The Church and Modern Psychology. Canon Streeter is one of the leading theologians of the Church of England.

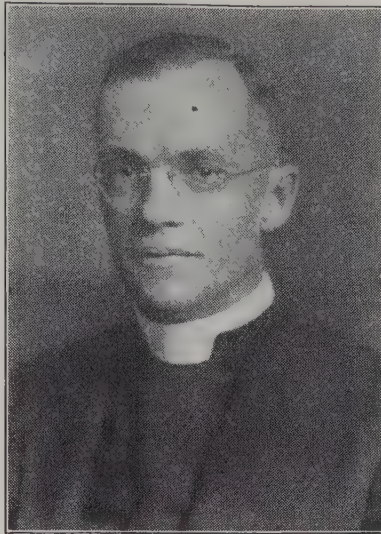


Photo by Lee, Minneapolis.

REV. THEODORE O. WEDEL, Ph.D.,
New secretary for College Work, National Department of Religious Education.

Fifteen State Flags Given To Washington Cathedral

Symbols Presented at Colorful Ceremony in Great Choir October 29th

WASHINGTON, D. C.—Admiral George Dewey, Theodore Roosevelt, Walter Hines Page, Champ Clark, Thomas F. Walsh, John Temple Graves, George Barnett, and Washington McLean were among the distinguished citizens of America in whose memory state flags were presented to Washington Cathedral on October 29th, at a ceremony in the great choir. The Rt. Rev. James E. Freeman, D.D., received the banners on the part of the Cathedral and gave a patriotic address. The choir of men and boys rendered a program of patriotic music.

Fifteen state flags were received one by one, to be hung in the triforium gallery of the Cathedral, the remainder of the 48 to be received at a later date. The Bishop referred to the flags as "symbols of loyalty, integrity, and sovereignty contributed by the states—pointing to that higher loyalty to the solidarity and unity of the republic as a whole."

Non-Churchmen Donate \$2,000 to N. Y. Parish

MAMARONECK, N. Y.—The community parish house of St. Thomas' Church, the Rev. Frank Dean Gifford, rector, received during the past year more than \$2,000 in donations from members of the community who are not Church people, according to a statement issued recently. This community house is one of the most effectual in the diocese. It serves the entire county of Westchester.

General Convention Arrangements Begun

Triennial Meeting in Atlantic City to Celebrate Church's Union Anniversary

TRENTON, N. J.—Celebration of the sesquicentennial anniversary of the union of all the Episcopal Churches in the United States, which led to the establishment of the American Episcopacy, will feature the triennial meeting of the General Convention of the Episcopal Church next October in Atlantic City.

Plans for the session, which will be attended by several thousand clerical and lay deputies from all parts of the United States and its possessions are now being formulated under the direction of Bishop Matthews, of New Jersey, and Edward L. Katzenbach, of Trenton, chancellor of the diocese, and former attorney general of New Jersey.

UNION MOVE BEGUN IN NEW JERSEY

It is entirely fitting that the General Convention should return to New Jersey for this historical occasion. For it was in this state 150 years ago that the movement for ecclesiastical union was launched.

The meeting of the General Convention next October is the second to be held in New Jersey. The other was in 1801, more than 100 years ago. On that occasion, opening services were held in historic St. Michael's Church, but the business sessions of the House of Bishops and the House of Deputies were held in the State House, by permission of Governor Richard Howell, a vestryman of St. Michael's.

COMMITTEE APPOINTED

Members of the 1934 General Convention Committee appointed by the Most Rev. James DeWolf Perry are:

Bishop Matthews, Bishop Urban, of New Jersey, Mr. Katzenbach, Charles Alford Johnson, who was general chairman of the last Convention held three years ago in Denver, Colo., and Mrs. Franklin S. Chambers of New Lisbon, president of the Woman's Auxiliary in the diocese of New Jersey. To this group have been added, by appointment of Bishop Matthews:

Bishop Knight, of New Jersey; the Rev. E. Vicars Stevenson, of Plainfield; the Rev. Lyttleton E. Hubard, of Elizabeth; Clark McK. Whittemore, of Elizabeth; George deB. Keim, of Edgewater Park; William F. Stroud, of Moorestown; Rear Admiral Reginald R. Belknap, U. S. N., retired, of New York City; and Clarence Blair Mitchell, of Bernardsville.

The Rev. H. E. A. Durrell, rector of the Church of the Ascension, Atlantic City, is general chairman of all special committees on Convention preparations in Atlantic City.

Illinois Parish Raises \$29,670 in Campaign

St. Paul's, Alton, Burns Mortgage on Property as Feature of Centennial Celebration

ALTON, ILL.—A five-week drive for funds to pay off the mortgage and the current indebtedness, also to provide for the budget for the coming year plus a sum to cover cost of improvements to the church proper, came to a close here recently when the sum of \$29,670 was raised by St. Paul's parish, this city. This fund does not include two legacies recently left to the church, one for \$5,000 and the other for \$1,000 which are to be used for other purposes. It is said that there are still subscriptions to be made to the fund that will put it beyond the \$30,000 mark.

About one-third of the fund raised in the campaign consisted of small gifts and the remaining two-thirds in large gifts. Special mention should be made of the gift made by the rector, the Rev. Robert Hall Archison. A check of \$3,800 was made payable to him to do with as he wished. He decided quickly that this check had but one fitting place—and he claimed as his right the privilege of paying off the entire mortgage of \$3,719.69. The balance of the check went into the general fund.

Dr. Archison had become convinced that divine leadership would make the campaign a success and each worker had been pledged to give at least 30 minutes a day to prayer and meditation.

The first step in the realization of the hopes of the workers was the burning of the mortgage on the church property in connection with a thanksgiving service on October 29th in commemoration of the church's centennial. St. Paul's on that day was exactly 100 years old. For the entire time it has been used for church purposes. The parish was organized in 1835. While the church building is 100 years old and in all that time Episcopal services have been held there, the parish itself is only 98 years of age.

Rector of President's Church Observes 31st Year of Service

WASHINGTON, D. C.—The Rev. C. Ernest Smith, D.D., rector of St. Thomas' Church, the church attended by President Roosevelt and his family, celebrated the 31st anniversary of his rectorship on All Saints' Day. Dr. Smith came to Washington from Baltimore and has been one of the most prominent priests in the capital city. He has received many felicitations on his anniversary.

Bishop Reese 79 Years Old

SAVANNAH, GA.—Bishop Reese celebrated his 79th birthday on October 23d. He was the recipient of many messages expressing the affection and admiration of friends in the community, diocese, and other sections of the country.

Church School of the Air Sponsored by Eau Claire

EAU CLAIRE, WIS.—A novelty in Church extension has been established in the diocese of Eau Claire with the starting of the Church School of the Air broadcast every Sunday from Eau Claire. Under the auspices of the department of religious education, Mrs. Eva Skerry Olsen broadcasts a half hour of Bible stories from 12:30 to 1 o'clock from station WTAQ. A choir of children from six churches sings appropriate hymns. It is directed by Mrs. Edward J. Morgan and accompanied by Mrs. S. E. Bostwick. A badge is given to any child who will report on the lesson theme of six broadcasts. Great interest has been created by the new school.

Founding of the Church in America Commemorated

WOODBURY, CONN.—One hundred and fifty members and guests of the Connecticut Chapter of the Daughters of Founders and Patriots of America attended the annual historical meeting of the organization held at the Waterbury Country Club on October 19th. The sesqui-centennial of the real founding of the Church in America was commemorated in the historical program of the afternoon. Miss Mary Louise Pardee of New Haven, historian of the society, in a brief introductory speech, introduced the Rev. William A. Beardsley, D.D., of New Haven, who gave an address on "The Glebe House at Woodbury: the Historical Significance of the Seabury Election, 1783." Following Dr. Beardsley's address, the members motored to Woodbury and visited the Glebe House.

Dr. McClenthen Celebrates 25th Anniversary as Rector

BALTIMORE, MD.—Mt. Calvary Church and chapels, Baltimore, are celebrating the 25th anniversary of the rectorship of the Rev. William A. McClenthen, D.D., during the Octave of All Saints.

On October 29th, the congregation of St. Mary the Virgin gave a reception and presented a silver bowl to Dr. McClenthen as their token of affection.

On the morning of November 5th, High Mass was said at 11 o'clock and the preacher was the Rev. William B. Stoskopf, rector of the Church of the Ascension, Chicago, who was a classmate at the General Seminary with Dr. McClenthen.

At a reception in Mt. Calvary Church, on November 6th, the congregation presented him with a purse and his many friends gathered to express their felicitations.

New Chancel Dedicated

WASHINGTON, D. C.—The Chapel of the Ascension, Gaithersburg, Md., was the scene of an inspiring service on the Eve of All Saints' Day, when the new chancel was dedicated by Bishop Freeman. Canon Arthur B. Rudd, rector of Christ Church, Rockville, Md., ministers to this chapel.

250 N. Y. Clergy Attend Conference

Will Spens, Bishop of Montreal Among Speakers on Program; All Guests of Bishop

LAKE MAHOPAC, N. Y.—The sixth annual conference of clergy of the diocese of New York, which met here October 18th and 19th, was the largest so far, 250 being present. The Hotel Mahopac, headquarters of the conference, housed the entire number and provided a room in which all could meet at one time. This added greatly to the spirit of fellowship. Even more than the usual interest was taken in the sessions, and Bishop Manning received the enthusiastic thanks of the group, every member of which was, as usual, his personal guest.

With one exception, the program as announced was followed. Governor Winant of New Hampshire, owing to official duties, was not able to come. His place was taken by the Rev. Floyd Van Keuren, who led the discussion on Recreation and Its Relation to Life and Religion.

WILL SPENS SPEAKER

Will Spens, of England, aroused special interest by his address on The Present Condition of the Catholic Movement in England. He gave what was described as a profoundly scholarly presentation of his subject. Among the other speakers was the Bishop of Montreal, who made a deep impression by his address on The Spiritual Life of the Clergy.

At the corporate Communion in the Church of the Holy Communion, Bishop Manning was the celebrant, assisted by Bishop Lloyd and the Rev. Walter B. Wright, the rector. Bishop Gilbert owing to a slight illness, was unable to be present.

Among those at the conference were most of the clergy from New York City, together with those from parishes and missions all over the diocese. The arrangements were carried out by the secretary of the conference committee, Frank H. Merrill, assisted by the Rev. William D. F. Hughes, precentor of the Cathedral of St. John the Divine and headmaster of the Choir School, the Rev. Francis A. Sanborn, secretary of the diocese, and the Rev. Richard A. D. Beaty, assistant secretary. It had been suggested that clergy having automobiles invite neighboring clergy to drive to the Conference. Many did this, adding to the friendliness of the occasion.

General Chapter Meeting

PHILADELPHIA—The 50th General Chapter in the 42d year of the Congregation of the Companions of the Holy Saviour was held at the Church of the Annunciation, Philadelphia, October 26th. The annual routine business of the congregation was transacted. Tentative plans were formulated by the Chaplain of Associates for a quiet day for the Associates during Lent. The general chapter was followed by a retreat conducted by the Rev. Fr. Joseph, O.S.F.

Mrs. Palmer Heads Educational Group

Daughters of the King Appoint Author Chairman at National Council Meeting

NEW YORK—At the recent national council meeting of the Daughters of the King, Mrs. Leon C. Palmer of Philadelphia was appointed chairman of a committee to be known as the Educational Committee, with special responsibility for promoting the threefold educational project of the Order during the coming year. This committee will work in close co-operation with the existing Bible Study committee of the organization, the chairman of each committee being a member of the other.

The threefold project for the direction and promotion of which this committee was appointed includes, first, the Church-wide evangelistic study course entitled *What It Means to Be a Christian*; second, the program for young people, known as the Faith and Youth Program, which was prepared originally by the Brotherhood of St. Andrew and has since been adopted by the National Commission on Evangelism, and third, a program for the formation of parent-training classes in parishes, especially for the parents of young children.

The National Commission on Evangelism, through its director, the Rev. Malcolm S. Taylor, of Washington, D. C., and the Brotherhood of St. Andrew, are co-operating with the Daughters of the King in the Lenten evangelistic course and the Faith and Youth Program. The Brotherhood of St. Andrew and the Daughters of the King will also co-operate in the parent-training class project, using a course to be prepared by Mr. and Mrs. Palmer.

Mrs. Palmer is the author of *The Religious Training of Children in the Home* and co-author with Mr. Palmer of the new kindergarten course, *Christian Living*; and of the evangelistic course to be promoted this Lent, entitled *What It Means to Be a Christian*.

51 Students Matriculate At General Seminary

NEW YORK—Fifty-one students were matriculated at the General Theological Seminary on Matriculation Day, which as usual was observed on All Saints' Day. Of these eight were graduate students, one a senior, three middlers, 32 juniors and seven special students.

The matriculation sermon was preached by Bishop Washburn, Coadjutor of Newark, on All Hallows' Eve. The Holy Eucharist on All Saints' morning was both a corporate Communion for the seminary and a memorial for departed alumni, faculty members, and benefactors.

No classes were held on the day. In the afternoon, the Rev. Charles N. Shepard, the sub-dean, and Mrs. Shepard entertained the members of the seminary and their friends to tea.



MRS. LEON C. PALMER

Settlement House Replaces San Francisco Church

St. Paul's, Razed in 1932, Gives Way to \$20,000 Building; Rector Still in Charge

SAN FRANCISCO—The old St. Paul's, destroyed by fire in 1932, has been replaced by a \$20,000 social settlement plant ministering to 250 neighboring boys.

Boy Scouts and club work for boys under 16 years of age is under the direction of John Nichols, former crucifer of the church. Over 1,700 boys have been reached in recent years by the Rev. Leslie Kelley, rector for the past nine years. The church is now headquarters for neighborhood gangs of boys from 17 to 20 years old, changing these gangs into clubs. Activities range from basket-ball to debating and music. This district has organized itself spontaneously with local support from merchants and well wishers with full co-operation of priests and rabbis in and about the district to whom boys affiliated are referred. Out of a thousand boys recently influenced not one has been lost to penal institutions. Due to a large turnover about 500 boys are interested each year.

Adjoining the fine modern gymnasium, equipped with dressing rooms and shower baths, in the rear of which is a second but smaller gymnasium for smaller boys, is a chapel the altar of which stands out from the wall.

The Rev. G. B. Gifford assists the rector in this splendid work for boys, making a ministry unique in San Francisco and upon the Pacific Coast. The rector is also boxing commissioner of the state of California.

At the World's Fair

THE BISHOP OF CHICAGO reported recently to the National Council the great and far-reaching influence of the Episcopal Church exhibit at the World's Fair. It is said that more than 2,000,000 people visited the Church room.

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Synod of Southwest Meets in Houston

12 Bishops in Attendance at Province Meeting; Conference Method Prevails

HOUSTON, TEX.—The 15th synod of the province of the Southwest met here October 17th, 18th, and 19th. The first day was devoted entirely to the meeting of the bishops of the province, the president, Bishop Capers, of West Texas, presiding. The subjects discussed were Placement of the Clergy and Appropriations of the National Council to this province. Twelve bishops were in attendance.

The synod assembled October 18th, at 9:30 A.M., in Christ Church, for a celebration of the Holy Communion, the celebrant being the Bishop of West Texas, assisted by the Bishop of Texas and the Bishop Suffragan of Arkansas. The preacher was the Bishop of West Missouri.

OTHER CONFERENCES

Other conferences of special interest were a conference on student work in the province, at which the Rev. Charles Summers of the diocese of Texas presided. Addresses were made by the Rev. Thomas H. Wright, II, of the National Council, and the Bishop of Kansas.

The mass meeting was held in Christ Church, Tom P. Walker, of Beaumont, Tex., presiding. The Bishop Coadjutor of Missouri, the Rev. Claude W. Sprouse, provincial member of the National Council, and Dr. John W. Wood were the speakers, the general subject being 'The Church's Call to Men for Service. The church was filled to its capacity.

On October 19th a banquet was given at 6 P.M. by the Young People's Service League at the parish house of the Church of the Redeemer. In addition to the members of the women's organizations who were guests of the young people, more than 300 young people were present. The toastmaster was the vice president of the Provincial Young People's Service League, Edward Thompson, of Dallas, Tex.

The meetings and luncheons were held in four of the parishes of the city, Christ Church, Trinity Church, Palmer Memorial Church, and the Church of the Redeemer, the luncheons being served in Christ Church parish house on the first day and Trinity Church parish house on the second day.

The corporate Communion of the Woman's Auxiliary was held at the Church of the Redeemer, breakfast being served immediately afterwards at the parish house.

Elections were: the Rev. L. B. Richards of San Antonio, Tex., secretary; J. C. Conway of Little Rock, Ark., treasurer; the Rev. Claude W. Sprouse, rector of Grace and Holy Trinity parish, Kansas City, Mo., representative of the National Council.

As the final event of the synod, a reception was given by Bishop and Mrs. Quin at their residence.

General Convention Committee to Make Preachers' Assignments

TRENTON, N. J.—Among the committees appointed by the diocese of New Jersey on the General Convention, which meets in Atlantic City in October, 1934, is one on the assignment of preachers, bishops, and deputies.

This committee is anxious that all assignments should be made through the chairman, the Ven. R. Bowden Shepherd, 307 Hamilton avenue, Trenton.

The committee membership consists not only of representatives from the diocese of New Jersey but also covers the territory of Newark, New York, Long Island, Pennsylvania, and Delaware.

Virginia Seminary Has 79 Students

Board of Trustees to Consider Election of Professors at November 15th Meeting

ALEXANDRIA, VA.—The Virginia Theological Seminary opened September 20th with a capacity enrolment of 79 students. Of this number 29 were new students. The total number of dioceses represented is 38.

On November 15th the Board of Trustees will meet and will probably elect a professor of Systematic Divinity and a professor of Pastoral Theology.

MANY SPECIAL LECTURERS

The seminary is having the advantage this year of a number of special lecturers. Bishop H. St. George Tucker and Bishop R. E. L. Strider are to lecture in Theology. Bishops McDowell, Goodwin, and Quin will lecture on different phases of Pastoral Theology, as will Dr. Oliver Hart, Dr. Edmund P. Dandridge, Dr. W. Russell Bowie, and Dr. Beverley Tucker.

The Rev. Thomas L. Harris has been lecturing on Psychiatry and Pastoral Work. Bishop Booth will give a short course on the Devotional Life, and Dr. A. Bruce Curry will lecture on the Social Applications of Christianity. The Rev. A. T. Mollegen is acting as instructor in Theology.

New Superintendent Named For Calvary Mission, New York

NEW YORK—Taylor Francisco has been named superintendent of the Calvary Mission maintained by the Calvary Church on East 23d street. He succeeds the late Henry Hadley, 2d, who directed the mission for seven years up to his death in April of this year.

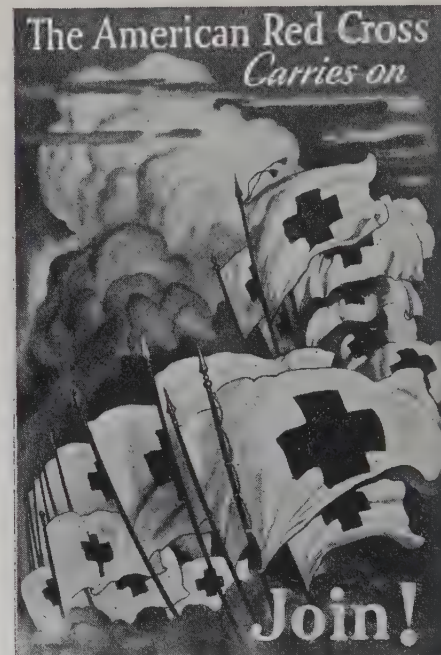
The Calvary Mission provides a home and shelter for men who come in from the street. It provides 58 beds each night, and breakfast and dinner daily to about 60. Its primary purpose is to influence men to lead honest and clean lives through spiritual conversion.

Five New Students Enrolled At Bishop Payne School

PETERSBURG, VA.—Five new students are enrolled at the Bishop Payne Divinity School. They are from Arkansas, Lexington, South Carolina, Western Carolina, and Southern Virginia.

Due to dwindling scholarships and a steadily decreasing income, several well recommended applicants could not be admitted this session.

The Rev. F. G. Ribble, dean, said three members of the junior class have college degrees, and the others have two or more years of college work.



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Final Steps Taken In Seminary Merger

Board of Trustees Elected at
Meeting; Bishop Stewart Chosen
President of Body

CHICAGO—Final steps in the union of Western Theological Seminary and Seabury Divinity School under the name of Seabury-Western Theological Seminary were taken recently when the board of trustees met.

Bishop Frank A. McElwain, Bishop Stephen E. Keeler of Minnesota, Bishop W. Blair Roberts of South Dakota, Dean Benjamin D. Dagwell of Denver, the Rev. Guy C. Menefee, Rochester, Minn., the Rev. George J. Childs, LaPorte, Ind.; Messrs. B. W. Scandrett of St. Paul, and Herbert C. Theopold of Faribault were elected to the trustees of the combined institutions.

Bishop Stewart of Chicago continues as president of the new board; the Very Rev. Frederick C. Grant, as dean and president of the combined schools.

Eight-Day Mission Held At Milford, Mass.

MILFORD, MASS.—An eight-day mission was preached here recently at Trinity Church, by Fr. Joseph and Fr. Martin of the order of St. Francis. Two Masses were said daily, one at 6:30 A.M. and one at 9 A.M., with a short instruction on the Holy Eucharist. The children's mission, conducted by Fr. Joseph, was at 4 P.M., and the evening mission service, in which both missionaries took part, was at 7:30 P.M. Fifty-eight children made the mission with perfect attendance, and almost as many more were present during part of it.

Attendance at the evening mission service was exceptionally good. Intercessions and the Question Box occupied the first part of it, then an instruction and a short sermon. The subjects covered the whole range of Catholic faith and practice with clarity, frankness, and conviction on the one side and with sympathetic insight and understanding of human souls on the other.

To Lay Cornerstone of Church At Excelsior Springs, Mo.

KANSAS CITY, Mo.—The cornerstone of St. Luke's Church, Excelsior Springs, will be laid with proper ceremony on November 12th by the Rt. Rev. Robert Nelson Spencer, Bishop of the diocese. Thus will the hopes of this faithful band of Church people begin to be realized. The work has progressed rapidly since breaking ground in September, and with a good portion of the stone walls now in place it is hoped that the building will be under roof before winter sets in. Under a competent leader the Church school, which has been inactive for some time, is being resumed with increasing membership each Sunday.



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In the interest of improved congregational singing, the General Convention has urged all churches to place the musical edition of the Hymnal in the hands of the congregation so far as possible.

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Japanese Leadership Conference Closes

Brotherhood of St. Andrew Sponsors First Training Meeting at Tozanso

TOKYO—The first leadership training conference of the *Nippon Sei Kokwai* (the Anglican communion in Japan), held under the auspices of the Brotherhood of St. Andrew, closed recently at Tozanso, Gotemba.

The faculty of lecturers included leaders of the Japanese Church, among whom were the Most Rev. John McKim, D.D., Presiding Bishop; Bishop Heaslett, of South Tokyo; Bishop Yonetaro Matsui, of Tokyo, and Bishop Reifsnider, president of St. Paul's University. Daily celebrations of the Holy Communion were in charge of the conference chaplain, the Rev. Fr. John T. Sakurai, S.S.J.E.

LECTURES IN MORNINGS

The morning hours of the conference were devoted to a regular curriculum of lectures on the Technique of Personal Work given by Professor Tokuji Ogawa, the Technique of Christian Living given by the Rev. Dean Enkichi Kan, and four lectures in Church History. The history of the Church was divided into a series of four sections. The beginnings of Christianity in Japan and the foundation of the Japanese Church was discussed by the Rev. Toru Tsujii, rector of St. Andrew's Church, Yokohama; the Missionary Enterprise of the Church was the topic of the second lecture, by the Rev. N. Moriyasu, rector of St. John's Church, Numazu.

Mr. Tadao Kaneko presented the Church's Call to Discipleship, Fellowship, and Stewardship, and the final lecture, on the Advance Program of the Church, was given by the Rev. Taminosuke Nuki, priest-in-charge of True Light Church, Fukagawa, Tokyo.

CONFERENCE IN GROUPS

Following the morning lecture sessions the conference was divided into four groups under competent leaders for an hour's discussion of questions raised by the speakers. The afternoon hours were given over to various recreational features directed by Messrs. George Marshall and Earl Fowler of the St. Paul's University athletic department.

After dinner in the evening a series of informal talks on experiences and personal reactions to evangelistic work by laymen in the Church was given by the younger men present at the conference. Senior college men, Messrs. Katsumi Nagaoka, Masaharu Nakagawa, Hirotsu Ochiai, Genzaburo Negishi, and Seitaro Koizumi and Mr. Kwanichi Ogawa of the Tokyo branch of the National City Bank. Campfires were the closing feature of each evening's program and were closed by short devotions led by Father Sakurai.

Poet Dedicates Tree In Garden of Memory At Chicago Church

CHICAGO—Edwin Markham, author of *The Man With the Hoe*, dedicated a tree in the Garden of Memory of St. Stephen's, the Little Church at the End of the Road, Chicago, on All Saints' Day. The tree will be known as the Edwin Markham tree, and takes its place with the trees dedicated to Longfellow, Whitman, Vachel Lindsay, Joaquin Miller, and other famous Americans.

Mr. Markham attended the All Saints' Day Eucharist in St. Stephen's, at which the awards voted by the Order of the Sangreal for this year were blessed. These awards were the Cross of Honor for President Roosevelt, in recognition of his championship of the Forgotten Man; and emblems of gold, silver, and purple, known as the Awards of Merit, for Mr. Markham, Emil Zoir, the Swedish artist, and the Rev. Herbert K. Denslow, botanist and liturgist. A large company of Friends of American Writers, whose guest Mr. Markham was in Chicago, also attended, as well as the congregation of St. Stephen's. After the blessing of the awards, Mr. Markham was called forward to receive his. Standing at the top of the chancel steps the venerable patriarch of American poets and social prophets delivered a brief and deeply moving address.

Churchman Presents Two Paintings to Parish

WISCONSIN RAPIDS, WIS.—Two large paintings, of St. Michael and St. Gabriel, have been presented to the Church of St. John the Evangelist here by Isaac P. Witter, prominent Churchman.

A seminarian, Trevor Bacon, now at Nashotah House, is the artist. The paintings, placed at the sides of the altar, were blessed by Bishop Weller.

Chicago City Missions Head Ill, Takes Leave of Absence

CHICAGO—Illness has compelled the Rev. Edwin J. Randall, S.T.D., secretary of the diocesan council and superintendent of City Missions of Chicago, to take an extended rest. He has been granted a leave of absence and will be away from his work for some time.

Dr. Randall has been for 10 years the secretary of the diocese and for the past year superintendent of City Missions. Before coming to diocesan work, he was for 30 years lay reader, priest in charge, and rector of St. Barnabas' Church.

Fr. Parker Conducts Mission

FOREMAN, ARK.—The Rev. Francis W. G. Parker, O.H.C., is conducting a Mission at St. Barnabas' Church, here, from November 5th through November 12th.

Society of St. John the Evangelist



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Our Church in the Orient

Observations of the Presiding Bishop on his recent epochal visitation in the East, together with recommendations to guide future missionary policies are given in full in

The Spirit of Missions for November

A few of the other good things in this issue include "When Men Have Faith—Missions Follow," by Bishop Fiske; A Report of the October Meeting of the National Council; "The Church and the Recovery Program," by Spencer Miller, Jr. Likewise each issue of *The Spirit of Missions* is full of articles and pictures of significant events and movements in the Church today. You cannot afford to miss it—Subscribe now.

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Wickersham is Next Broadcast Speaker

Subject for Church of Air Series is The Church and the Churchman in the World Today

NEW YORK—The Hon. George Woodward Wickersham delivers the address for the next Episcopal church broadcast in the Church of the Air series.

Mr. Wickersham, the third layman to speak in this series, has long been prominent in national and international affairs, both of the Church and the law. He has been a delegate to General Convention and is a member of the standing committee of the diocese of New York and junior warden of St. George's Church, New York. The subject of his radio address is The Church and the Churchman in the World Today. The hour of the broadcast is 10 A.M., eastern time, November 15th, over WABC.

During this third season of Church broadcasts, made possible by the generosity of the Columbia Broadcasting system, there will be five more services. The December speaker will be the Presiding Bishop, delivering a Christmas message on Christmas Eve, speaking from Providence. Mrs. John M. Glenn is the speaker for January.



© Lafayette, Manchester.
REV. W. G. PECK
Hale Lecturer, 1933.

St. John's College Has Larger Number of Students This Year

GREELEY, COLO.—St. John's College has an increased enrolment this year, with new students from New York, Connecticut, New Jersey, Maryland, Utah, and Colorado.

The Rev. Ernest McKechnie, Allan Ferries and Herbert Gooden have been added to the faculty.

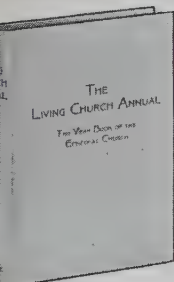
Altar in New York Cathedral Consecrated

Bishop Manning Officiates at Service on All Saints' Day

NEW YORK—The beautiful altar and reredos in All Souls' Chapel of the Cathedral of St. John the Divine was consecrated on All Saints' Day by Bishop Manning, assisted by the Rev. Wallace J. Gardiner, vicar of the Chapel of the Intercession of Trinity Parish, and Dean Gates.

The altar is the gift of Francis S. Drury, in memory of his wife, Mabel Gerry Drury, a daughter of the late Elbridge T. Gerry. It was designed by Cram and Ferguson and consists of the altar proper and a retable, upon which is placed a reredos of ornamented wood.

The altar and retable are made of yellow Larmartine marble. The reredos is a frame for three painted panels, the work of Leo Cartwright. The central panel depicts Christ in glory. The side panels show saints in company. On one side are St. Thomas à Becket, St. Gregory, St. Cecilia, St. Joseph, St. Stephen, St. Anthony, St. Elizabeth, the Blessed Virgin Mary, St. John, St. Veronica, St. Mary Magdalene, St. Edward the Confessor. On the other side are St. Catherine, St. Paul, St. Thomas Aquinas, St. Martin of Tours, St. Margaret of Scotland, St. David of Wales. Above the panels are low relief ornamented canopies.



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*"May they rest in peace, and may
light perpetual shine upon them."*

CHARLES LeV. BRINE, PRIEST

PORTSMOUTH, N. H.—The Rev. Charles Le Vesconte Brine, D.C.L., rector of Christ Church, Portsmouth, for more than 37 years, died suddenly at the rectory October 22d, at the age of 70.

Dr. Brine was born in Halifax, Nova Scotia, and received his academic and theological training at the University of Kings College, Windsor, from which institution he received the degree of Doctor of Canon Law. After a curacy in Toronto he was rector of the Church of St. John the Evangelist at Hamilton, Ont.

In 1896 he became rector of Christ Church, Portsmouth. Many notable services have been held in Christ Church during his rectorship, among them a service on the day of the signing of the peace treaty between Russia and Japan in September, 1905. This service was attended by the Russian peace mission including Baron Rosen and Count Witte. During the service a choir of Russian priests sang a *Te Deum* in their native tongue.

The burial service was held in Christ Church October 26th, Bishop Dallas officiating. Interment was at Nova Scotia.

DEACONESS SANFORD

PHILADELPHIA—Funeral services for Deaconess Amelia Sanford were held October 28th from the chapel at Christ Church Hospital, with the Rev. A. W. Eastburn officiating. She had been ill for several months.

She was a graduate of the class of 1906 of the Church Training and Deaconess School, Philadelphia, and on St. Barnabas' Day, 1931, was set apart for the work of a deaconess by Bishop Taitt. Her family have long been identified with the Church. Her sister, the late Caroline Sanford, was the first head deaconess of the Church Training and Deaconess School. Her father was the Rev. David Platt Sanford. She is survived by two brothers and a nephew, all priests.

Deaconess Sanford was active in Church work from 1906 to 1912 when her sister retired. After her sister, Caroline, died in 1925, she returned to Church work and became parish worker for the Rev. Mr. Eastburn at St. Barnabas', Kensington. It was from this parish that she was set apart as a deaconess only two years ago.

HARRY K. BELL

NEW CASTLE, PA.—Harry K. Bell, vestryman and lay reader of Trinity Church, died suddenly October 23d. He was very prominent and active in parish activities.

For 20 years Mr. Bell was engaged in newspaper work. He was born in Greenfield, Pa., November 19, 1883. Survivors include his mother, Mrs. Ida B. Bell, his

widow, and two children, Harry K., Jr., and Mary Ann.

The Rev. P. C. Pearson, rector, officiated at the funeral services at the church October 26th.

MRS. W. G. FARRINGTON

ORANGE, N. J.—On October 28th occurred the death of Mrs. Anna Wilson Kip Farrington, widow of the Rev. William G. Farrington, D.D., formerly of Trinity Church, New York City, and founder of Holy Innocents' Church, West Orange. Mrs. Farrington was 89 years old.

A communicant of St. Mark's Church, West Orange, she belonged to the Woman's Guild there and to the Woman's Auxiliary.

Mrs. Farrington is survived by four sons: William Kip Farrington, Charles Kip Farrington, Irving Kip Farrington, and Selwyn Kip Farrington; and one daughter: Sister Agnes, of the All Saints' Sisters of the Poor, Maryland.

The funeral took place on October 30th at St. Mark's Church, interment being at Greenwood Cemetery, Brooklyn.

EDMUND L. MOONEY

NEW YORK—Edmund L. Mooney, a noted trial lawyer, died October 15th at his home, 1107 Park avenue, at the age of 68. Funeral services were held in St. Bartholomew's Church October 18th, the Rev. George Paull T. Sargent officiating. Burial was in Woodlawn Cemetery.

Leaders of the bar and men prominent in finance and politics filled the church. A delegation from the council of New York University, of which Mr. Mooney was a member, the board of directors of the New York County Lawyers' Association, of which he was vice president, officials of the City Bank Farmers Trust Company, and members of the Society of the Friendly Sons of St. Patrick were present.

Mr. Mooney leaves a widow, the former Miss Miriam L. Russell.

GEORGE B. WOODS

TORONTO—The Canadian Church has lost one of its outstanding laymen, the Council for Social Service its honorary treasurer, and the *Canadian Churchman* its president in the sudden death of George Brewer Woods at his residence 69 Lynwood avenue, Toronto. Though in poor health for some time he had been at his office only two days before.

Coming as a young man from England, Mr. Woods after work of various kinds established the Continental Life Insurance Company, of which he was at his death president and managing director. His religion was a very real thing to him and he always took an active part in Church work. At the time of his death he was rector's warden at the Church of the Redeemer, a member of the diocesan and general synods and of many of their committees, an active member of the executive of the council for social service and its honorary treasurer, a member of the council of Wycliffe College.

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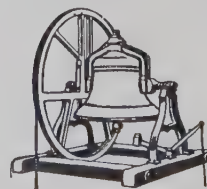
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Bishop Perry Is Speaker At Albany Celebration

Women Commemorate 50th Anniversary
by Novel Impersonation

ALBANY, N. Y.—The Woman's Auxiliary celebrated the 50th anniversary of its founding in the diocese of Albany, October 25th and 26th, at the Cathedral of Saints, combining the commemoration with the scheduled semi-annual meeting. The Presiding Bishop was the preacher at the cathedral service on Wednesday evening. Bishop Perry portrayed in a very appealing way the missions of the Church to the Orient. He also expressed the genius of the Church's life as shown by her ever widening horizon and farther-flung boundaries. He spoke with prophetic vision of the destiny of the Church in vast lands of heathendom where it is no longer an outpost but an established national Church, "sure," he said, "of its future because it is sure of its faith."

Bishop Perry also preached the sermon at the corporate Communion on Thursday morning, when some 500 Churchwomen gathered at the cathedral, Bishop Oldham presiding celebrant, with many rectors in the chancel.

Prayers for missions were said at noon, after which the delegates had luncheon in the guild house. The diocesan president of the Auxiliary, Miss Sarah B. Tibbits, had written a sketch portraying the original officers of the organization, who were impersonated by seven ladies attired in the dress of the early '80s. Their dialogue, together with a comprehensive history of the 50 years of the Auxiliary given by Miss Tibbits, occupied the afternoon session.

Miss Grace Lindley, national secretary, made a brief address and Mrs. F. Herbert Grey, a former president, also spoke. Three hundred and ninety delegates from churches representing the entire diocese were witness to the record of 50 years of increasing service of women. In closing the meeting, Bishop Oldham charged the auxiliary members to make the commemoration a thanksgiving and, in the light of more difficult problems, to make correspondingly greater efforts.

Lord Bishop of Montreal Is Goodwill Congress Speaker at Philadelphia

PHILADELPHIA—The 18th annual meeting and Goodwill Congress of the World Alliance for International Friendship through the Churches is being held in Philadelphia November 10th and 11th.

Among the thirty speakers on the program are the following: The Rt. Rev. J. C. Farthing, Lord Bishop of Montreal; Dr. Julius Richter, of the University of Berlin; Prof. Yasaki Takaki, of the University of Tokyo; Dr. R. J. Alfaro, Minister of the Republic of Panama; Justice Florence E. Allen, of Columbus; Dr. Giles H. Krumbine, of Cleveland; Dean Luther A. Weigle, Yale Divinity School; President Mary E. Woolley, Mt. Holyoke College; Rabbi Louis Mann, Ph.D., of Chicago; Rabbi Louis Wolsey and Dr. Joseph

Fort Newton, of Philadelphia; Dr. Michael Williams, Dr. William P. Merrill, Dr. Fred B. Smith, Dr. Henry A. Atkinson, Col. Raymond Robins, Gen. John F. O'Ryan, Dr. S. Parkes Cadman, Dr. F. Ernest Johnson, Prof. Parker T. Moon, of New York; Dr. John A. Ryan, of Washington, D. C.; Dr. S. K. Ratcliffe, of London, England.

The general theme of the Congress is International Coöperation. The following subjects are to be discussed: The World

Outlook; America and Goodwill; Making the Implements of Peace Effective; the Next Step in World Economics; Religion and World Peace; Problems of Church Coöperation for International Coöperation in Europe; the Spiritual, Moral, and Religious Implications of Armistice Day; Social Justice in World Affairs; Arms, Profits, and Politics; Nationalism; World Disarmament; A Forward Look.

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Daily, 7, 7:30, Tues., Fri., Holy Days, 9:30.

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Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

Maryland

Grace and St. Peter's Church, Baltimore, Md.

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THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8, Thurs., and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

New Jersey

All Saints' Church, Atlantic City

8 So. Chelsea Avenue
REV. LANSING G. PUTMAN, Rector
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
Tuesdays, Thursdays, Fridays and Holy Days.

New York

Cathedral of St. John the Divine, Cathedral Heights New York City

Sundays: Holy Communion, 8 and 9 A.M.
Children's Service, 9:30; Morning Prayer or
Litany, 10. Holy Communion and Sermon, 11.
Evening Prayer and Sermon, 4 P.M.
Week-days: Holy Communion, 7:30 (Saints'
Days, 10); Morning Prayer, 9:30. Evening
Prayer, 5 P.M. (choral). Organ Recital on Satur-
days at 4:30.

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Sundays, 7:15, 7:30, 9:30, 11:00 A.M.;
5:15 P.M.
Week-days, 7:15, 7:30 A.M.; 5:15 P.M.
Additional Eucharist, Friday, Holy Days, 9:30.

New York—Continued

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TARRANT-CLARK—The Rev. STANLEY TARRANT and MARGUERITE BOWMAN CLARK at Christ Church, Whitefish Bay, Wis.

Died

BRINE—Died suddenly, October 28, 1933, at Christ Church Rectory, Portsmouth, N. H., the Rev. CHARLES LEV. BRINE, D.D. Burial service 10 A.M., November 2d, at Christ Church.

Interment French Village, Halifax county, Nova Scotia.

DRYER—SUSAN PECKHAM, widow of the late George W. Dryer of Tacoma, Wash., entered into eternal life on October 17, 1933, at the home of her daughter, Mrs. Edmund B. Riley, Yakima, Wash., after a prolonged illness. She was buried from St. Michael's Church, Yakima. Mrs. Dryer was born in Taunton, Mass., and spent her later life in Minnesota, Washington, and Montana. She was always a devoted Churchwoman and a member of the D. A. R. She is survived by two daughters, Mrs. Edmund B. Riley, Yakima, and Mrs. Jean Riley, Libby, Mont. Four step-children, Mrs. Thomas Flagler, Hood River, Ore.; Miss Mary E. Dryer of New Rochelle, N. Y.; Horace N. Dryer, Yakima, Wash.; George D. Dryer, Portland, Ore., and 10 grandchildren.

"Rest eternal grant unto her, O Lord."

PALMER—Entered into rest, October 19, 1933, at St. Peter's Rectory, Fernandina, Fla., ARTHUR WASHINGTON PALMER, age 88 years; son of Pennell Palmer and Rebecca McPherson. Interment in St. Peter's Cemetery, Fernandina, Fla.

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

SANFORD—Died, October 25, 1933, at the Oncologic Hospital in Philadelphia, Deaconess AMELIA SANFORD, retired deaconess of the diocese of Pennsylvania, aged 65 years and 6 months. Interment in the cemetery of Christ Church Hospital.

"To the limit of her power, yea, and beyond her power willing. First giving her own self."

Memorial

CHARLES W. TRENARY

In loving memory of our dear brother CHARLES W. TRENARY who entered life eternal November 7, 1930.

"May his soul and all faithful departed rest in peace."

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Miscellaneous

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WOMAN OF MATURE YEARS desires position as companion to elderly person, or the responsible oversight of motherless children. High references asked and given. Competent. H-976, THE LIVING CHURCH, Milwaukee, Wis.

RETREATS

NEW YORK CITY—Pre-Advent Retreat for Women, Saturday, November 18th at St. Christopher's Chapel, 211 Fulton St., New York City. Conductor, the Rev. Frank Gavin, Ph.D. General Theological Seminary. Those desiring to make the Retreat will kindly communicate with the SISTER-IN-CHARGE.

NEW YORK CITY—A Sunday Retreat for business women, is to be held November 26th at St. Christopher's Chapel, 211 Fulton St., New York City, beginning at 3 P.M. Conductor, the Rev. Father Dale, S.S.J.E. Those desiring to make the Retreat will kindly communicate with the SISTER-IN-CHARGE.

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INFORMATION BUREAU

THE LIVING CHURCH

1801-1817 W. Fond du Lac Ave.

Milwaukee, Wis.

N. Y. City Missions Aid Dependent Unemployed

Difficult for People Out of Work to Live
Spiritual Lives, Asserts Superintendent

NEW YORK—Preaching recently in St. George's Church, Stuyvesant square, New York, the Rev. Dr. L. Ernest Sunderland, superintendent of the New York City Mission Society, said:

"We are all harmed when there are men and women in the community who once earned their own care but who are now half sick, half starved, completely discouraged and therefore handicapped in securing employment. It is difficult for people in this condition to live normal spiritual lives. And men and women who do not live normal spiritual lives become a liability rather than an asset to all that is fine and worth while in our life.

"Hence the City Mission Society is endeavoring in every way possible to help the unemployed group under our care, with families dependent upon them, successfully to compete for the available positions in industry.

"Due to lack of employment, physical privations have been great and it has been in the case of many difficult to keep well. For this reason, many of them are going to fail to get the job for which they apply. Yet, they were in the condition in which they were two or three years ago when discharged, they would be successful.

"To secure employment, a man must be well; he must be trained in many cases, and must have worked at his trade or occupation fairly recently and have recommendations to that effect. Also, he needs to have an atmosphere of confidence and alertness as he applies, to convince the employment manager that he should be taken instead of someone else. He must have assurance rather than the defeated air of so many who have unsuccessfully applied for work for months.

"We are trying to keep men and women well, and when they are not well to give them such care in our convalescent homes or work-relief in our country centers, as will make them well. A very large percentage of them have had work-relief during the last few months, and largely along the lines in which they have been trained.

"Among this number many are more capable today than when they came to us, through the training we have given them. We are doing all we can to keep our people as free as possible from worry and as hopeful of their ultimate success in again becoming self-supporting, caring for themselves and their families.

"We want to do it for another reason also, and that is that, while adversity many times deepens the spiritual life, it also is apt, if carried beyond a certain point, to bring such despair that the individual is indifferent to religion and even convinced that there is no sense trying to live a wholesome, spiritual life."

Massachusetts Brotherhood

Observes Semi-centennial

BOSTON—A supper meeting attended by 15 men and boys was held in the crypt of the Cathedral Church of St. Paul, Boston, on October 20th, in observance of the semi-centennial of the Brotherhood of St. Andrew. The president read a letter of greeting and a summary of accomplish-

ment by the Brotherhood from the general secretary, Leon C. Palmer, together with the request that every chapter try to organize at least one new chapter in the coming year. After a brief devotion conducted by the chaplain, the Rev. Erville B. Maynard, the Rt. Rev. Granville G. Bennett made a brilliant address.

Lack of Private Means

Causes Canon to Reject

Offer of Archbishopric

LONDON—Canon J. C. H. How, rector of Liverpool and canon residentiary of Liverpool Cathedral, has declined the offer of the Archbishopric of Brisbane.

He made a statement that all those with first-hand knowledge whom he had consulted were emphatic in their view that a married man without private means could not hope to meet the financial obligations of the post.

Bishop of Cariboo

Elected to Kootenay

TORONTO—The Rt. Rev. Walter R. Adams, Bishop of Cariboo, has accepted his election as Bishop of Kootenay, subject to the acceptance by the House of Bishops of British Columbia of his resignation from the diocese of Cariboo.

He was elected by the synod of the diocese at a meeting at Nelson, B. C., as successor to the Rt. Rev. A. J. Doull, resigned.

EDUCATIONAL

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Life Values and Money Budgets

Today serious-minded men and women are reconsidering their scale of life values. The distribution which they make of their income in the future will reflect this re-thinking. The Church urges all of its members to be of this number and to include in the process the determination of their Pledges for 1934.

The Table printed below will provide anyone with a simple form for testing the effect which the experiences of the last four years have made upon their judgment of values. Fill it out for your own consideration. You are not asked to submit it to anyone. It might be interesting to seal it in an envelope and place it among your important papers, marked "Open January 1, 1940."

	1928	1933	Your Plan For 1934
Income			
Less Taxes			
Net Income			
Disbursements:			
(1) Shelter—the maintenance of a domicile			
(2) Food and medical care.....			
(3) Clothing and personal appearance....			
(4) Giving:			
The Church			
Other Objects			
(5) Education, Reading, Culture.....			
(6) Savings, including Insurance.....			
(7) Recreation, Luxuries			
Total Spent			

Determine to Make a Pledge for Parochial Support
and for Missionary Support in

THE EVERY MEMBER CANVASS

Sunday, November 26th, to Sunday, December 10th

• • •

No Parish Too Small to be Canvassed

No Pledge Too Small to be Consecrated

• • •

The Field Department of the National Council, 281 Fourth Avenue, New York, N. Y.